

ORIGO CASTI CORDIS.



Ego dormio et cor meum vigilat. Cant. 5.
Ego sto ad ostium et pulso, si quis aperuerit
mihi ianuam, intrabo ad illum. Apoc. 3.

Hieronymus Wierx fecit et excudit. Cum Gratia et Privilegio. Pirmas.

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INSTRVCTIONS AND ADVERTISEMENTS,

HOW TO MEDITATE THE
Misteries of the Rosarie of the most
holy Virgin MARY.

*Written in Italsan by the Reuerend Father
Gaspar Loarte D. of Diuinitie of the So-
cietie of IESVS. And newly trans-
lated into English.*



*Non nobis Domine, non nobis, sed Nomi-
ni tuo da gloriam.*

THE ADVANTAGES OF
HOW TO MEDITATE THE

Advantages of Meditation
Meditation is a practice
that has been used for
thousands of years to
improve the mind and
body. It is a simple
practice that can be
done by anyone, and
it has many benefits.



By J. H. ...
...



THE AVTHOR

to the deuout

Reader.

ALBEIT THE PROFITE
and importance of holye
prayer, and meditation of
heauenly thinges, hath not bene so
wel vnderstoode heretofore, yet is it
nowe through Gods good grace so
much the better knowen, as it is more
vsed. And amongst other thinges
which they are wont and may medi-
tate that geue them-selues to this ho-
lye exercise, the deuotion of the holy
Rosarie is one that is very commen-
dable, very easie, and almost exercised
of eche one; wherein the most highe
and diuine misteries are conteined: es-
pecially being instituted by the glo-
rious Patriarch S. Dominike, who re-
ceaued it by reuelation of our Lady,
as his Religion doth witnes and ob-
serue.

THE EPISTLE

terue. And hauing in like maner bene confirmed by many Popes, and enriched with many graces, prerogatiues, and indulgences; namely, by Pius Quintus of holy memorie, as appereth by the authentical priuiledges which the Fathers of the saide Religiō haue in Rome, Bononia, Naples, and other places. Howbeit, because al knowe not how to meditate these Misteries (as it bohoueth) and by this lacke they loose a great part of the fruit which might wel be gathered thereby, for their helpe this present Treatise hath bene composed; wherein is shewed, in what maner they ought to meditate with greatest profite and consolatiō of their soules. And that thou, welbeloued Reader, maiest the better vnderstande, howe fruitful this holy deuotion is to euery sort of people, and howe it behoueth thee to exercise thy selfe therein, thou maiest reade the Chapter folowing
wherin

TO THE READER.

wherein this matter is so amply in-
treated of, as I hope thou wilt not
grudge to read the rest of the booke,
meaning to embrace this so holy an
exercise, which thou maiest assuredly
beleue, shal-be more profita-
ble and pleasaunt, then
painful and yrk-
some to thee.





Conditor Omnipotens , cœloq; , saloq;
 foloq;
 Sanctius hac nullū Virgine fecit opus.



THE AVTHORS

*Preface touching the great profite and vtilitie
that may be gathered by meditating vpon the
life of our Sauour Iesus Christe; and in what
manner we ought to meditate the misteries of the
Rosarie (which are intreated of in this
Treatise) and conteine in them the
principal part of this most
holye life.*

LIKE AS THE Sonn of God
vouchsafed to come downe
from heauen to earth, and to
make himselfe man for the wel-fare
and life of man, according to that
the selfe same word incarnate saith;
*I am come that men may haue life, and that
they may haue it plentifully: euen so, for the
conseruation of this life of grace, and
spiritual consolation of man, one of
the thinges that maie moste chieflie
helpe him herein, is the often medi-
tating of the life of the saide worde
incarnate Iesus Christe our Sauour, and
the imitation of his most meruailous*

*a. Ioh. 10. 6
Gal. 4. 19*

A. j.

exam-

THE AVTHOVS

Luc. 2. e.

Ioh. 1. a. 3. c

3. b. 12. f

Act. 13. g

1. Ioh. 1. a.

2. b.

Ioh. 13. b

1. Petr. 2. d

examples; sith, the celestial Father hauing geuen him to the world for a light, for a guide, and for a Schoole-master and teacher of men; and the Sonne him-selſe assuring vs, that *1* al, whatſoeuer he did, was done to geue vs an example, that we should do the same; what should such doo, as could not enioy his viſible presence here in earth? how should they be illuminated, guided, and instructed of him, if they had not this remedie of the meditation of his moſte holyc life? by means wherof, he euen at this day illuminateth, guideth, and teacheth vs, as though he were present, with that he earſt did (wandring corporally in this world) ſpeake, worke, endure, and teache.

IT BEHOVETH therefore, that this meditation ſerue vs as a mirror, wherein, by eſtſons looking & taking view, we may with the eies of our ſoule ſee that, which with the eyes of our bodie

die

P R E F A C E.

die we neither could nor can see; and according to it direct and frame our life, sith ^a al Iesus Christe his actions ^{a Rom. 15. 28} were done for our institution and instruction; yea, as S. Iohn the Apostle ^{1. Per. 2. d} saith: *Who so saith that he dwelleth in Iesus* ^{b. 1. Ioh. 2. 20} *Christe, that is to say, that he is a member and seruant of Iesus Christ, ought to walke as he hath walked.* As if he had saide: Who-soeuer saith, that he is a member of Iesus Christ, must be lowlye ^{c. Mat. 11. d} and meeke, as Iesus Christ was; must contemne al delightes, honours, and woorshipp of this worlde, as he did, seeking in al things the only glorie of God, ^{d. Ioh. 7. 8} & not regarding in any thing his owne peculier estimation; ^{8. g} he must loue frendes and ^{e. Mat. 5. g.} foes, doo iniurie to none, and if any be done to ^{f. Luc. 6. d} him, ^{1. Per. 2. d.} bear it patiently; desire rather ^{g. Mat. 20. d} to serue others, thē to be ^{h. Mar. 10. g} serued him self. To be short, he must so loue his neighbour, ^{h. Mar. 10. g} as if need require at any time, he be ready to lose his life for his welfare and saluation.

A. ij.

How

THE AVTHOVS

Howe is it then possible for a true Christian to doo these and so manie mo things as be necessarie to be done, to imitate Iesus Christ a-right, but if he knowe that Iesus Christ him-selſe did first practise and doo them moſte exactly? and howe ſhal he wot them, but by eſtſons meditating his life, & the liuely & perfect examples, which of ſuch like workes he left vs? and howe may a man learne the leſſons of charitie, patience, pouertie, obedience, and of al other vertues, but if he knowe the life of the Lorde of al vertues? and therefore, as ſaith glorious S. Bernard : *¶* In vaine trauaileth he to attain vertues, that hopeth by anie other meanes then by the Lord of al *b* vertues to attain them; whoſe doctrine is a nurserie of prudence; his mercie a worke of Iuſtice; his life a mirrour of temperance; his death a liuely paterne of prowes. Thou ſeeſt, Reader, by this holye Doctour his wordes,

*a. Ber. ſub
finē ſerm.
22. in Can.*

*b. Pſ. 23. b.
79. 83. 88.*

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wordes, confirmed by the testimonie of so manie other famous men, howe necessary the continual meditation of Christes most holie life is, to the obtaining of such vertues as be needful for al those that couet to participate of the true and euerlasting life.

Moreouer, besides this so great a profite, which proceedeth necessarily out of this moste laudable exercise, weigh wel, good Christian Reader, what other fruites, graces, and store of spiritual treasure doo associate this holy meditation. Tel me, I pray thee, what thing more sweeter, and of greater consolation may any man desire, that hath not wholly lost his taste, then to meditate, discourse, and think vpon the wordes, workes, examples, and life of our Sauour Iesus Christe?

Of whom we finde *a* written, *That his conuersation was without al sournes, and his companie had no encombrance, but ioy and consolation.* What time maye we deeme better

a. Sap. 8. d.

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better spent, then that which is employed in such profitable meditation? what exercise can there be more meritorious or acceptable to Christe, then this, wherein the soule is busied, in performing Mary Magdalen that most woorthy penitent her function

a. Luc. 10. g & office, who chused the best part,
Aug. 1. de in sitting her downe at our Lordes
Trinit. in 1. feete, and listning to his wordes. The
ca. 10. 20. 3.

b. Luc. 2. g like did our Souerain Lady the blessed virgin Mary, & marking wel, and reuoluing the same wordes in her heart: What thing may ther be more valable to gain mercy, grace, and the familiaritie of Iesus Christe? what more soueraine remedie to come by litle and litle to the contemplation of his infinite maiestie, then is attentiu and serious meditation? Seing the same our Lorde assureth vs him-selfe

a. Ioh. 10. 10. therof, & saying: If anye enter in by me he shal be saved, and shal finde most sweete feedings. In fine, what thing may ther be
more

more easie or more pleasant for al
sortes of people, then is this holy me-
ditation? sith in meditating the life
of Christe, we must needes meditate
withal the life of his blessed mother,
as also cal the Apostles and other ho-
lye Saintes to minde, that liued and
conuersed with him: yea, al the blef-
sed Angels too, who greatly delight
in this kinde of exercise, and ther-
fore, no doubt, but fauour greatly al
those that vse it. In such wise, as if
thou wert not to receaue any other
guerdon, nor to reap any other com-
moditie by this so holy an exercise,
yet ought this onely thing to allure,
yea, constraîne thee, to frequent and
practise it; to wit, the pleasure and
sweetnes which thy soule shal feele,
in contemplating so holy a life, in re-
membring his so absolute and won-
derful workes, in beholding with the
eyes of thy soule so beautiful and a-
miable a Lord aboue al the sonnes of
men.

A.iiij.

What

a. Ps. 44. a
Sap. 13. a
Bern. in itin
Ser. 2. de
Epiph.

THE AVTHOVS

What thing can be more sweete;
then to consider his most holy beha-
uiours? howe humble he was in his
conuersation; howe affable in his
wordes; howe milde in his answeres;
howe feruent in his preaching; how
seuere in reprehending vice; howe
zealous in procuring diuine honour;
howe patient in putting vp iniuries;
how diligent in seeking the sauegard
of soules; howe ful of compassion, in
bemoaning others annoyes; how cur-
teous in receauing sinners; how mer-
ciful in pardoning offenders; how li-
beral, in graunting that which was
required him; howe mightie in his
miracles; howe modest in his going;
howe temperate in his eating; howe
great a louer of pouertie; how prone
to paines; how frequent in watching
and praying; how gracious and ami-
able towards al men: he despised
none, although a sinner; he shunned
none, were he sick or a lepre; he flat-
tered

tered not the riche, ne draue the needie out of his companie; he fledd al worldly honours, and was not careful for temporal treasure; he was common to al; and to a win al, conuersed *a. Sic Paul* with al. Briefly, he was so delectable, *1. Cor. 2. d.* so sweete, and so amiable, as it is not possible to finde, wish, ne yet imagine, a more gracious, exact, and perfect life then his was. What is he therefore that wil-be so senselesse, and of so corrupt a taste, as wil not be delighted therwith, and feele a singuler sweetnes in meditating of this so holie a life?

Neuerthelesse, thinke not, that in saying, that the meditation of Christ his life is of so great importance, I meane to exclude his passion and death, neither yet his Resurrectiō and Ascension; sith vnder this worde of life, al these misteries are comprehended; and out of thē al oughtest thou to gather, as it were, a pretie posie, to

A. v.

beare

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a. Can. 1. d
b. Ber. init.
Ser. 43. m
Lant. 68
ger. 12. de
disleff. dei,
in tract. de
mo be. vin.

beare alwaies about thee in thy bo-
some, like to that of mirrhe, which
the Spouse & said in the Cantikes, she
caried continually in hers. Good & S.
Bernard saide, howe he had gathered
such a one, out of al the distresses and
annoyances our Lorde had in his in-
fancie, the paines he abidd in prea-
ching, the toiles he endured in his
voiages, the temptations he surmoū-
ted in fasting, the teares he shedd in
praying; and to say al at once, out of
al the iniuries, outrages, scornes, spit-
tinges, blows, nailes, with al the other
tormentes; and amongst so manye
branches of this most sweet-smelling
mirrhe, he saith, how he left not that
out of the soure drinke which was
geuen him on the Roode, nor yet that
wherwith he was anointed in the se-
pulchre. By which wordes this holy
Saint declareth, howe in meditating
our Sauours life, al these things are
to be considered.

Howbeit

Howbeit, forasmuch as it is not long ago, that being commaunded by my superiors, I made a smal Treatise that was published abroad, touching the matter of the Passiō, wherein were certaine instructions and aduertisements geuen, both of the principal pointes therof, and in what maner they were to be meditated; mine intent was in this Treatise (being in like maner commaunded me) to haue principally intreated of such other misteries of this most holy life, as had not beene spoken of in the other Treatise. Notwithstanding, when I afterwarde had perceaued, how to write al that might be gathered out of the holy Gospels touching the life, preaching, and miracles of our Lord, would be a veri long thing, and require a iust volume, I determined with my selfe to write onely vpon the misteries of the Rosarie of the moste blessed virgin Mary; sithens, besides that it is

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is so godly, renowned, and approued,
a deuotiō as is abouesaid in the Pro-
logue; therein, in my fancie, are the
chief points of the life of Christ cō-
teined, frō the time of his incarnatiō,
vntil the sending downe of the holy
Ghost; in-somuch as, who-soeuer he
be that shal meditate these wel, may
assure him-selſe to haue meditated
the greater and more principal part
of his most sacred life.

This is the thing therefore, my dere-
lye beloued brother, which I here
present vnto thee; to wit, the medi-
tations of the misteries of the afore-
saide Rosarie, whereof eche one, (as
was done in the other meditations of
the Passion) is distinguished into
three pointes, as-wel for the perfectiō
and deuotion of this number, as al-
so, that eche one may meditate them
more amply, and with lesse confusiō.

But because the pointes which I
noted in the other meditations of the
sacred

Aug. ca. 16
Isb. 2. de
doct. Chris.
so. 3. & 16.
2. q. euan.
cap. 6. so. 4
& in psal.
6. som. 8

sacred Passion were no whitt amplified and dilated, but onely a bare text set downe of the matters that were to be meditated vpon (the which was done, supposing that eche one would them selues, according to their deuotion haue dilated and amplified the same) vnderstanding since, that if some doo make this discourse and dilatatiō, yet, al for lack of capacitie doo it not; for this cause haue I done mine indeuour in this booke, to content both th'one and th'other; acknowledging my selfe, as S. Paule *saith*, to be indebted both to the learned *¶ Rom. 1. 14* and the ignorāt. For the lerned therefore, I haue thought good, after a text wise, first to set downe that which they maye meditate vpon in euerye misterie, leauing eche one to pause therein, and to dilate the same, according to their capacitie and deuotion: nowe for the ignorant, that knowe not howe to doo this, without some further

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further helpe, I haue shewed the maner, how to interteine the-selues, and to discourse vpon eche point, which soeuer they may thinke good to meditate vpon; out of which manner of amplification they may gather these commodities folowing.

1. First, they shal better vnderstand the historye of that point, whereon they purpose to meditate.

2. They maye conceaue the document or example, which some-times is intermedled for their iustruction.

3. They maye learne, howe other-whiles to aske our Sauour suche thinges, as the point whereon they meditate, may most fitly minister occasiō of; other-whiles to yeeld thanks for such graces and mercies as they maye be put in minde to haue beene done vnto them, and to this purpose may they apply the vocal prayer set downe at the end of euery misterye.

4. They maye with the reading of these

these amplifications, helpe the selues to auoide the distractions and wandering of minde, which other-whiles, yea, oftsons, happeth in time of meditation.

5. The Apostrophes and familier speeches which I haue nowe and the intermedled in this methode and maner of dilatation, may serue to excite and kindle deuotion, being weake or wāting, as happeth many times to be.

6. After they haue read more then once the foresaid maner of amplifications vpon eche point, they shal perceauē them-selues so sufficiently instructed, as that of them-selues they may eyther altogether, or in part, be able to amplifie such articles as they are minded to meditate vpon; and when they found nothing suggested of their owne brayne and peculier deuotion, yet maye the readinge of these points that are here propounded the, with their amplificatiōs wel and ley-

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leisurly considered, serue for a sufficient meditation, whiles nothing els were graunted them. And of these, and such like fruites which the simple sort may suck and gather out of the fore-saide amplifications, the learned may in like wise helpe them selues ther-withal at some times, whē best shal like them; so that, as-wel to th'one as th'other they shal not be vnprofitable.

Moreouer, this maner of distinguishing and entertaining a mans selfe vpon euerie article, may serue for al sortes of people; for who so mindeth to discourse vpon al the three pointes of the misterie, whereon he meditateth, wel may he so doo; and who fancied not to pause in eche point so long time, may make choise of that point that shal best like him; seruing his turne, if he thinke good, with the meditating of one onely point, and the amplification therof,
if

If he list; which he may right easlye finde out, seing euerye point is so plainly distinguished a-part, as one hangeth not of an-other, but ech one is absolute in his owne conclusion. I thinke it good besides, to aduertise thee in this place, that the instructions which I haue geuen thee in the 6. 8. and 11. Chapters of, The exercise of a Christian life; as also those aduises that I set thee downe in the Treatise I wrote of the meditation of the Passion, at the ende of the instructiō, may greatly helpe thee to the better meditating of these misteries; al the which documentes I here omitt for breuitie sake, referring thee onely to the foresaide places in the bookes aboue especified.

Finally, I thinke it meete to aduertise thee, that for-somuch as in the institution of the Rosarie it is ordeined that tenn *Aue Marias* and one *Pater noster* be recited vppon euery misterie,

B. j.

these

THE AVTHORS

these maye be saide in three sundrye maners. The first is , to recite them before thou enter into thy meditation. The second is, to say them in the very time of meditation. The third is, to saye them after a man hath finished his meditation. And this last way is, in mine opinion, the best, sith the soule doth commonly after meditation finde it self more supple, and better disposed to praye with attention and deuotion. Yet meane I not hereby to make a lawe , but that eche one may say them, at such time as best shal like them.

These particularities haue I thought good to touche, minding thereby to helpe nouices, and such as are smallye acquainted with this exercise, a labor that I haue willingly laide my hands to , as wel, for that it was appointed me by those that haue authoritie to commaund me , as also , in regarde of the hope I haue conceued that it shal benefite

benefite the brethren of our compa-
nie, for whose profite and commodi-
tie, this pamphlet was principallie
composed : whom I exhort and pray
as earnestly as I can, to geue them
selues diligently to this holy exercise
of meditation, considering that for
so smal paine they are promised so
great a gaine, and so singuler consola-
tion, as I am perswaded al those shal-
be able to testifie, who with a willing
and feruent desire shal for some time
geue them-selues to assaye and proue
the same : For verily doo I hope, that
such shal by experience finde his life
to be the guide of their life, who is
the way, the truth, and the life; to
whom, with the Father and the

1. Joh. 14. 6

holy Ghost be eternal and
euerlasting glory.

Amen.

B. ij.



TOTIVS LIBRI SYMMA.

*Nunciat, inuisit, Parit, Offertur, Reperitur:
Orat, Flagra, Vepres, Fertq, Subitq, Crucem:
Vult, & Ascendit, Paracletum mittit ab alto
Mors Maria, Redimit sacra Corona Caput.*





THE FIFTEENE
MISTERIES OF THE
ROSARIE OF OVR
LADIE.

WHEREOF THE FIVE
FIRST ARE CALLED
JOYFUL; THE SE-
COND DOVLFVL;
THE THIRD
GLORIOVS.



THE ANNUNTIATION.



*Hic Maria Gabriel Superi Consulta Senatus
Nuncias, implentur viscera Casta Deo.*



¶ THE FIRST IOYFVL
MISTERIE IS OF THE IN-
carnation of the Sonne of God; and
of the Annunciation of our Ladye;
where vpon thou shalt meditate these
three pointes folowing.

FIRST, that Cordial charitie of
God, who a vouchsafed to be incar-
nate, and to make him-selſe man,
as we are, to repaire thereby the fall
of miserable man-kinde, deliue-
ring vs by this meanes from the flauerie of Sa-
than, and this without any merite of ours go-
ing before, b woorthie the receeuing of so great
a benefite.

a.1.Ioh.4.e

Iob.1.b.3.b

b.Tim.1.b

Ad Tit.3.a

SECONDLY, Consider, howe for the ac-
complishment of this misterie, he sent that ce-
lestial Ambassage to the most sacred virgin,
the which Gabriel the Angel caried, according
as the Euangelist S. Luke c reporteth. Wherein
thou maiest contemplate the circumstances of
the Ambassadors, and of the great Lady, to who
the Ambassage was sent; as also the wordes of
those most amiable speeches that passed betwixt
them twaine.

c.Luc.1.e.

THIRDLY,

I. MIST. IOY.

THIRDLY consider, howe presently after the most sacred Virgin had yeelded her consent to the message that was deliuered her by the Angel, this diuine misterie was forth-with accomplished. Here maiest thou meditate, what mer-
uailous matters were done in that instant.

THE FIRST Article maye be amplified, by meditating the pitiful estate which the world was in, when God vouchsafed to bestow this his so bountiful a benefite vpon it; how many sinnes did euery where beare sway; how many errours, howe great blindnes, howe many dangers, howe slender a desire, ne yet any imagination to receaue so great a benefite; and yet, such was the loue of God towards the world, as without any good desert of our part, yea, with an infinite number of most enormous crimes; the dai being come, which his maiestie had before al daies ordeined, he remembered them that had forgotten him, and with moste rare clemencie vouchsafed to visite them

a. Gal. 4. a.
Leo Papa
Ser. 2. de
Natiuit.
Dom.

them that deserued most seuerely to
 be chastised; and to redresse the end-
 lesse euils and miseries that reigned
 round about the world; albeit so bee-
 tle blinde were men, as they knewe
 them not, nor any whit perceued thē.
 And for the doing of this matter, he
 disdained not to ioyne him-selſe to
 the miserie of humane nature, ma-
 king him-selſe man for vs, and thral
 to thousands of annoyes, for our salua-
 tion. O inestimable Charitie? O infi-
 nite liberalitie? Lorde, thou liberally
 departest with more to the world, thē
 it either durst craue or wish for at thi
 handes. What diddest thou espie in
 vs, O Lorde, to constrain thee in such
 lowly wise to visite vs? what wer our
 merits towardes thee? what seruices
 had we performed to thy diuine ma-
 iestie? thy mere goodnes it is, that
 only prouoketh thee therto; that thy
 mere clemencie causeth thee to de-
 scend from heauē to earth, and to take
 humane

I. MIST. IOY.

humane fleshe in the blessed virgins wombe for our wel-fare, which made thee earst to descend downe into the bushe, taking pitie of thy peoples affliction, and to procure their deliuerance, as then thou saidest to Moises; whereby thou figuredst this thy second discent of clothing thy selfe with the mantel of our humanitie. Al the Angels praise and thank thee for this thine ineffable mercy; seing man can-not condignely thanke thee therefore, nor yet acknowledge it sufficientlye.

I N T H E seconde point thou shalt haue a plentiful subiect to dilate vpon, considering on thone side the qualitie of the Ambassadour which God sent downe for the dealing in this affaire; his high estate, being one of the principal Angels of heauen; the beautie and brightnes of body, wherein he appered to the most sacred virgin; the humilitie & reuerence, wherein he saluted her; the gracious spee-

a. Exod. 3. a
Deut. 33. b.
Mar. 12. b
Luc. 20. f.
Act. 7. d
Ber. Ser. in
verba. 12.
Apoc. signu
magnum
apparuit.

b. Luc. 1. b.
Ber. non
longè a
princ. hom.
1. super
Missus est.

ches, replenished with al consolation, which he vsed towards her; the great skil and wonderful wisdom he shewed in reporting his Commission to her, declaring by degrees the diuine misterie of the Incarnation. In this maner maiest thou likewise discourse vpon al the other circumstances.

On th'other side, weigh wel the excellencie and souerain dignitie of her, whom this ambassage was sent to; her modest countenance in harkening; her graue prudence, in pondring the wordes that were spoken to her; that wel-beseeming bashfulnes which made her blush, in hearing her owne praises; the feruent zeal she caried to virginie, which made her make answer, meaning to be assured thereof; the liuely faith, wher-with she firmly beleeued al that was on Gods behalfe announced her, for the which she was of her cousin S. Elizabeth *a* singularly *a. Luc. I. 6* cōmēded; & lastly, the profound humilitie wherwith

I. MIST. IOY.

with she resigned and gaue vp her self as our Lord his obedient seruant, he hauing chosen her for his beloued mother. If thou discusse diligently al these particularities, as al other the like circumstances of this diuine misterie, thou shalt finde thy selfe rapt into such an admiration, as shal make thee crie out with the Roial Psalmist

Ps. 138

* *Dauid: Great and wonderful is thy wisdom O Lord, it is so high, as I cannot comprehend it. It surpasseth my retche and vnderstanding; sithens of what side soeuer thou turnest thee in this Ambassage, thou shalt finde great, and right miraculous meruailes. Great is the message; great the Lord that sent it; gret is the personage, to whō it was sent; great the Ambassadour that brought it; great is the affaire that is intreted of; great and meruailous the maner of proceeding in it. Our Lorde be*
lauded euery wher, that doth so gret matters both in heauen and earth.

8. Dan. 6. 8

OF THE INCARNAT. 19

IF THOU desire to staye vpon the third point, thou shalt neuer want matter, meditating the thinges that tooke effect presentlye after the Queene of heauen had geuen her consent, & saying: *Fiat mihi secundum verbum tuum.* Be it done vnto me according to thy *a. Luc. 1. d.* worde. Sith in that verye instant the most sacred body of *Iesus* was by vertue of the holy ghost formed of the most pure bloud of the blessed virgin Mary; and in the selfe same instant was his glorious soule created and infused in his body; and in the same instant was his most holy humanity vnited with the eternal word of God in one self-same person. And thence-forth was the blessed virgin mother of God, Queene of Angels and men, ful of grace, replenished with al the giftes and prerogatiues meete for so incomparable a dignitie. O *Fiat* most puissant and effectual? With an-other *b Fiat* God did earst *b. Gen. 1. b.* make
make

I. MIST. IOY.

make the heauens, earth, and al the creatures of the world; yet were ther farre greater & more important matters made with this *Fiat*, seing that by means of this *Fiat*, the same God made him-self mā, and mā was made God; with al the other right wōderful wor kes that proceed out of this chāge & most miraculous metamorphosis.

Q. Luc. I. c. O mightie Lady, thou hast not said without cause in thy *a* Canticle, *That he which is mightie hath done great things vnto thee*; and what greter matters might there be, then to haue made thee his mother, thou enioying stil thy pure and immaculate virginie? what greter matter, thē to haue made thee his temple, *b* and the sacred tabernacle of the holy Ghost? what greater matter, then he whō the cope of heauen can not containe, to haue vouchsafed to shut him-self vp in thy sacred wōbe, it being made thereby a celestial Paradise, wherein the Angels delite to adore their Maker. Verilye the Almightye hath done great matters to

*b. Vide Li-
taniam B.
Maria in
fine huius
libri.*

OF THE INCARNAT. 16

thee, wherby thy spirite may rightly reioyce, and without intermissiō magnify him, who hath so highly magnified thee. And we al may rightly for the same cause cōgratulate with thee, and praise and reuerence thee perpetually, endeuouring our selues al we may, to be thy true & faithful seruāts.

A PRAYER.

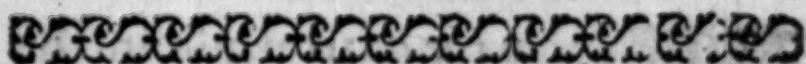
GREAT and ineffable was the ioye, O moſte ſacred virgin Mary, which thy moſt holy hart was ſeaſed with, whē being ſaluted by the Angel Gabriel, and vnderſtanding the cauſe of his Ambaſſage, thou with a moſt profoūd humilitie reſigneſt thy ſelfe into our Lorde his handes, and wert preſently therpō made the true mother of thine owne Father & Creator. I beſeech thee Lady, by this thine incomparable dignitie, that with thy worthy praiers thou wilt obtēin me abūdāt grace, wherby I may cōceue ſpiritually the ſelf ſame Lorde, and knowe alwaies howe to keepe him in my ſoule. Amen.

*a. Aug. cō.
5. lib. 2. de
Symb. ad
Catech.
Chriſol.
Ser. 143.*

THE VISITATION.



*Visitur Elizabeth, Christumq, salutat ab aluo
Infans, qui gemina legis alumnus erat.*



THE SECOND IOYFVL

Misterie is touching our blessed Ladye her visiting of S. Elizabeth; wherevpon thou mailest meditate these three articles or pointes folowing.

THE FIRST is, how our Lady hauing a by the Angels reuelation vnderstoode, howe her Cousin was nowe a. Luc. 1. d sixe monethes gone with child, she with an exceeding charitie and diligence went to visite her.

SECONDLY, Consider the passing ioye b. Ibidem. which S. b Elizabeth felt presently after she had seene the blessed Virgin, and heard the voice of her salutation, as also the wordes which she spake in her praise and singuler commendation.

THIRDLY, contemplate, howe our Ladie hearing the wordes that S. Elizabeth spake, and vnderstanding the secret thinges that were reuealed vnto her, she was surceased with a great ioy and exultation of spirite; and being whollye inflamed in diuine loue, pronounced that moste mysticall Canticle of c Magnificat anima mea Dominum. c. Luc. 1. d

C. j MINDING

MINDING to pause in the consideration of the first Article, meditate the charitie which caused the most sacred mother to enterprise so long and labor-some a iourney, onely to visite, and to doo some seruice to that holyc olde woman Saint Elizabeth, woting wel, that by her presence she might be greatly comforted and holpen.

*a. Amb. in
Luc. lib. 1.
c. 2. de
virginibus.*

This may serue thee for a lesson to endeuour thy selfe, according to her example, to exercise the workes of charitie and mercie with a willing and readie heart. Ponder likewise her most profound humilitie, wherewith albeit she receaued so high a dignitie, as to be made the mother of God, yet did she not for al that refuse to humble and depresse her-selfe, in going to doo that office, which the manner sort is wont to performe vnto their betters. O moste holy and most humble mother, howe farre art thou
estranged

estraunged from al arrogant hawtines; howe farre abhorring from the pestilent presumption of men and women of this world, which being but vile and abiect in the sight of God, wil exalt them-selues, and co-ueete to be visited, courted, and serued of al others, not knowing that, moſte ſoueraigne Lady which thou kneweſt ſo wel, to witt, ^{a. Eccle. 3. 6} that to finde fauour ^{Phil. 2. 6.} in the face of God, and to be reſpected of his diuine Maieſtie, looke how much any one is greater, and more woorthy renowne, & ſo much ought he the more to humble and ſubmitt him-ſelfe to others.

Thou mayeſt extende thy ſelfe in the conſideratiō of the ſecond point, meditating, howe great efficacie the preſence & ſpeech of the moſt ſacred virgin is of, and how happy thoſe are to be deemed, whō gratiouſly ſhe fauoreth, ſeing S. Elizabeth (immediat-

C. ij.

lyc after

after she was visited and saluted of her) receaued, both she, and the childe she bore in her entrals, so great a ioye and meruailous illumination of spirite; Sithēs the misterie of the Incarnation of the sonne of God (at that time vtterly vnknownen to the whole world) was reuealed vnto her. And by the wordes which she vttered thē vnto our Lady, plaine testimonie did she geue, what other graces and fauours she had receaued, the which ought mightily to moue thee to enforce thy selfe al thou maiest to be a deuout and zealous seruant of this great Lady, by honoring her continually in thine heart; whereby thou shalt merite to be spiritually visited and fauoured of her; in such wise, as thou maiest haue an assured hope, neuer at any time to be destitute of God his diuine giftes and graces.

TOUCHING the contemplation of the third Article, thou shalt haue
a large

a large scope to walke in, imagining howe this most sacred soule of the holy mother was affected in hearing what her cousin S. Elizabeth said vn-
 to her; how gracious, how glittering, howe gladd she was, and replenished withal consolation; howe she blushed, to heare her owne praises spokē of; how lowly she humbled her-self, attributing al the vertues she was adorned with, to the bountiful goodnes of our Lord that gaue her thē; with how inflamed an affection she thanked God, for this his so singuler a benefite done both to her, and to al the whole race of mankinde. In some, as not able anye longer to repress her inward exultations, she discovered her-selfe at last, and gaue the feruent flames of diuine fire leaue to burst out, which burned secretlye within her holy heart, reuealing to the world what treasures God had endowed her with, and this by the diuine Canticle

a. Luc. 1. d.

OF THE NATIVITIE.

a. Luc. 1. e. ful of misteries, which she then pronounced, *a* magnifying thereby that Lord, who had so greatly magnified her, and confessing plainly, that her lowlines and humilitie was occasion of this her so high a dignitie.

O sacred virgin both great and litle; great in thy holines, great in the graces and fauours which thou haste receaued from God; great, in the greatest dignitie that was euer imparted to any pure creature. Litle in thine owne eyes; litle, in respect of thy profound humilitie; litle, in regarde of thine innocencie and simplicitie of an infant, which is a very necessarye and *b* requisite vertue to enter into the kingdome of heauen with. Right *Ex. 19 b.* woorthely saide one, *c* that with thy *Mar. 9. e* virginitie thou pleasedst God; but *Luc. 9. f* with thine humilitie thou made thy *1. Cor. 14. d.* self his mother. Alas! why can-not *e. Ber. ho. 1* I learne of thee, and of the blessed *super Mss.* fruit of thy wombe, to be humble in *ss. est.* hart,

hart; seing that, as thou affirmest, and thy sonn hath confirmed, the humble are those onely that shal-be by him exalted. *Luc. 14. c. 18. c.*

A PRAYER.

RIGHT delectable and plentiful was the ioy thou hadst, O moste sacred virgin, and mother of God, when being replenished with charitie, thou wentest to visite thy holy cousin Elizabeth, and didst vnderstand the miraculous effectes, which by meanes of thy salutatioⁿ God eternal wrought, both in her self, and in the child which she bare with in her wombe. I beseech thee, O blessed Lady, by that exultatioⁿ thou feltest then, and diddest manifest by thy celestial Canticle, that it may please thee to make me partaker of thy spiritual visitation, by meanes wherof I may contemne al worldly consolations, and reioyce me onely in God mine onely Sauour. Amen.

C. iiii.

OF

OF THE NATIVITIE.



*Nascitur, & iacet in Stabulo qui torquet
Olympum:
Pastorum, & Superum cantibus antra
sonant.*

THE THIRD IOYFUL

Misterie is of the Natiuitie of Iesus Christe our Lord, whervpon thou maicst meditate these pointes folowing.

THE FIRST is, howe our Ladye meaning to obey the Emperour Casar Augustus his proclamation, went fro Nazareth to Bethleem, a where not a. Luc. 2. 4. finding any conuenient lodging, she withdrew her selfe into the publike and common Inne, or (if you thinke good) into the howel and shroud that was there made with bowes for poore folkes.

SECONDLY, consider howe the houre of the glorious child-birth of the most sacred mother being come, she brought forth the Saviour of the world, and with a wonderful great reuerence adored him, swaddled him vp in suche poore cloutes as she had, and laide him in a manger.

THIRDLY, consider the Angels songes, b and the ioye and triumph they made in this most happy child-birth, wherof one announced the same to the Sheppardes that in that coast did watche ouer their flocks; who speedily came to see and adore this celestial Infant. b. Luc. 2. 6

TOUCHING

III. IOY. MIST.

TOUCHING the first point,
thou maiest amplifie thy me-
ditation, by weighing the
circumstaunces that happed in the
voiage which our Lady vndertooke;
wherby is plainly shewed, what pains
and trouble she endured therein, al-
beit, what-soeuer it was, she passed it
ouer with exceeding patience. First,
the sharpnes of the season did great-
ly augment her annoyes, sith this ior-
ney was performed in the verye hart
of winter, when as we see it is verye
painful trauailing. Secondly, her po-
uertie, which forced her to suffer ma-
nye discommodities, especially, being
great with childe, and so tender and
delicate as she was. Thirdly, the lack
of lodging, which could not be pro-
vided her in al the whole Citie of
Bethleem, albeit (wel may we beleue)
that good Ioseph tooke great paines
in seeking it very diligentlie; and
howe seing them-selues thus refused,
it

it coulde not be, but that they felt great shame and confusion. O what a soueraine solace and singuler cōfort should this be for poore folkes that are in this world distressed, despised, and forsakē, if they considered, how the most woorthy, noble, and moste holy creatures, which ought to haue been more honored & reuerēced then al the whole world again(to witt, the Queene of heuen, and her most blessed Infant) were the most distressed, annoyed, and pained of al others.

THOU maiest pause in the second point, beholding with thy spiritual eyes, in what state the moste blessed virgin found her-selfe the day of her most sacred deliuerance; and here shalt thou see in her so vertuous a disposition, so holyc a deuotion, so graue a modestie, so singuler a beautie, so great an eleuation of spirite in God, as no mans tonge can possiblye declare it.

Thou

III. IOY. MIST.

Thou shalt finde, howe in counter-
a. Gen. 3. c. change of griefes & which other wo-
 men feele in child-birth, she felt a
 strange and ineffable solace, a singuler
 ioy and diuine consolation; and being
 there-with wholly rapt and eleuate,
 the celestial bridegrome issued mira-
 culously out of her wombe, as out of
b. Aug. ini- a most pretious *b* bride-chāber, with-
tio tract. 1. out any alteration or detriment at al
in Ioh. 10. 9 to her most perfect virginitie. O vir-
 gin-mother, and mother-virgin; A
 priuiledge neuer graunted to any o-
 ther creature! O diuine excellencie,
c. Psa. 18. a and dignitie due to thee alone, to be
Aug. in the mother of God, and mother of
principio thine owne Father and *c* Creator!
cap. 5. li. 2 Who can possibly conceue what thy
de Symb. heart felt, when with thy bodily eyes
ad Catech. thou beheldest the Prince of heauen
Tom. 9. lying naked in earth; and him shiue-
 ring for colde, who doth clothe and
 warme al other creatures? O with
 what reuerēce diddest thou prostrate
 thy

thy selfe, to adore that infinite Ma-
iestie, masked vnder the vaile of so
great distresse and miserie ! Oh, with
what compassion diddest thou asso-
ciate with thy teares those, which thy
deere yonge sonne shed, feeling his so
great annoiances ! Oh, with what cor-
dial loue endeouoredst thou to lul
and lapp him vp in such poore swad-
dling cloutes as thou haddest, geuing
him thy sacred brestes to suck vpon,
which were at that time miraculouf-
ly replenished with milke ! Matters
sufficient to melt anye flintie heart
that would with leisure ponder and
discusse them.

THE MEDITATION of the
thirde point wil furnish thee of fitt
matter to moue compassion, if thou
consider, howe this moste mightie
monarche, this King ^a of al kinges, he
whom neither the heauens nor earth
can holde and comprehend, hath in
such wise debased, humbled, and
throwen

a. Coll. 2. b

1. Tim. 6. c.

Apoc. 17. d.

E. 19. e

III. IOY. MIST.

throwen him-selfe downe in a harde
manger vpon a litle haye; he, whom
the Angels doo adore, and in whose
presence the powers of heauen doo
quake againe, lieth quaking him-self
for colde betwixt two brute beastes.

O diuine darling, what meaneth this
geere? what humilitie and basenes is
a. Ps. 23. b. this, O Soueraigne *a* King of glorye?
Ad Tit. 2. d what hast thou to doo with the crib,
thou that hast thy throne aboue the
b 2. Re. 6. a. Cherubins? how art thou made thus
1. Par. 13. b dombe, O *a* eternal worde of the Fa-
5. Iob. 1. a ther? whye weepest and wailest
in such sort, thou, that art the ioye of
al the holy Angels? verily, thou haste
masked thy diuine nature with our
humane nature, to be the King and
Sauour of Israel, and of the vniuer-
sal world. The desire which thou hast
to redeeme vs, moueth thee to doo
these strange matters; the loue which
made thee wel-care descend frō heuē
for our wal-fare, causeth thee nowe
to be

*a. Ber. ser. 3
in Natus,
Dominus.*

to be borne, and to a cloake thy puif-
fance with such penurie and extreme
want of al thinges, that we shoulde
thereby learne to meeke and humble
our selues, and to detest al pride, al
pamperinges and delicacies of the
fleshe, louing the lowlines, the pe-
nance, and the pouertie, which thou
diddest chuse and teach vs, and woul-
dest for this cause haue thy natiuitie
announced to poore Sheppardes, of
whom thou wast visited and adored,
the which their visitation and adora-
tion we ought attentiuely to ponder,
and diligently to imitate.

b. Luc. 2. 8



III. IOY. MIST.

A PRAYER.

WHAT tongue can woorthely tel, O most woorthye Queene of Angels, the inefable ioy and exultation which thou wert sealed with in thy moste sacred and virginal child-birth? When thou sawest the Redeemer of the worlde borne of thee, and adoring him with great reuerēce, didst swaddle him vp in poore cloutes, and laide him in a manger, where he was announced of the Angels, & visited of poore sheperds: I beseech thee, O most happy mother, by this his most holy natiuitie, that seing he was borne for vs, and geuen vnto vs, thou wilt obtaine me of him, that he vouchsafe to be borne in my poore soule, with whom I maye be borne anewe, and leade henceforth such a new life, as maye continually be grateful to his diuine Maiestie.

Amen.

OF THE PRESENTATION.



*Instratur Genetrix, & templo sistitur Infans:
Anna Deum, atq; hominem, cum Simeone
canit.*

D.j.

THE

THE FOVRTH IOYFVL

Mistene is of the Presentation; to witt,
when our Ladye presented her blessed
Sonne in the Temple, wherevpon thou
shalt meditate, as foloweth.

a. Luc. 2. c.



FIRST, how the a sortie daies that
the Virgin-mother had staide in
Bethleem, being nowe fully expired,
she went from thence to Ierusalem,
there to present her moste sacred

Sonne in the Temple, meaning to accomplish
that which the lawe commaunded al women to
doo b in like case.

b. Exo. 13. a

Num. 8. a

Leu. 12. b

SECONDLY, consider howe our Lady ca-
rying her most sweete Sonne to the Temple, that
holye olde Father S. Simeon tooke him in his
armes, who for that cause came at that time to
the Temple by inspiration of the holy Ghost;
weigh also the consolation he receaued by doing
thus, and the most deuout speeches which he
vtered.

c. Luc. 2. d.

d. Ibid. e

THIRDLY, contemplate the deuotio and
joy of that old woman d. S. Anna (that neuer ta-
ried out of the Temple) when she saw it is moste
pretious present, which the moste sacred mother
brought. Behold also, with what reuerence and
spiritual consolation the wel beloued Sonne was
offred vp to his celestial Father, being accõpani-
ed with so holy and reuerent persons as wer there
present.

OF THE PRESENTAT. 26

AS FOR the first article, thou maiest intertaine thy selfe therein, meditating, howe rightly the virgin-mother doth imitate her blessed sonne; especiall ye, in such thinges as concerne humilitie (a vertue so highlye commended and practised of them twaine) sith the sonne vouchsafed to be ^{a. Luc. 2. 8} circumcised, albeit he were not bound therto, ^{Ber. Ser. 3. de Circūsi.} nor had any neede at al of Circumcision (which appertained to sinners alone;) and the mother, she vouchsafed to fulfil the precept of Purification (which obliedged only the vn- ^{b. Gen. 17. 6} cleane women) albeit she were whollye pure, and deuoide of al vnclennes. ^{Leuit. 12. Rom. 4. 6} O most sacred mother, why wilt thou obey this ordinance, which neither toucheth thee, nor maketh any mention of thee? for like as for thy sanctitie thou differest from al thy sexe, and surpassest al women in ^{c. Ber. in ista Ser. 3. de Purif.} thy

D. ij.

III. IOY. MIST.

thy most wonderful vertues; euen so is the conception of thy blessed child far differēt frō that of al other womē, and without comparison exceedeth al other conceptions: Sith others are wrought by humane societie, and thine is accomplished by the operation of the holye *a* ghost. What is it therefore, whereof thou wilt purifie thy selfe, O blessed Ladye? Seing the holy Ghost witnesseth of thee in this wise: *b* *Thou art al faire, my Lower, neither is there any blemish at al in thee;* forsomuch as thy most sacred child-birth, so farr was it frō defiling thee, or distaining thy most pure virginie, as it adorned, exalted, & renowned thee. What other thing maketh thee then fulfil this lawe (whereout thou art exempted) but the selfe-same reason that made thy deere sonne to suffer circumcision; that is to saye, the desire thou haddest to be by this meanes a glittering mirrour of most obedient humilitie.

*a. Mat. 1. d.
Luc. 1. d.*

b. Cant. 4. b

humilitie. As he therfore vouchsafed to be taken for one of the common sort of children, so hast not thou disdained to be thought like to other women. This thine humilitie and charitie, with that of thy sacred sons, be hallowed and imitated of vs al for euer.

IN THE second Article thou shalt haue great cause of consolation, if thou fixe thine imagination of the inestimable offering which the most gracious mother brought to the temple, there to present vnto her Lorde. Contemplate attentiuely, the modestie, grauitie, and comely reuerence, wher-with the blessed virgin entred into the temple, carying in her armes that most pretious fruit of her virginal wombe. O what an inestimable ioye was it, to see the sonne thus borne, and to behold the blessed mother that bare him! whose presence reioyced the Angels, and enriched the

D.iiij. whole

III. IOY. MIST.

whole Temple in such wise, as the
glory therof was then farre greater,
23. Re. 5. 6 then when king Salomon caused it
7. & sequ. to be builded.

asp.

Consider also what the good olde
father Simeon felt, at such time, as
(being instructed of the holy Ghost)
he sawe and knewe that to be come
to passe, which he so long time had
wished for, and so oft had craued at
Gods handes with continual teares
and praiers. Beholde with howe great
zeale he beclippeth him in his armes,
with howe great reuerence he ado-
reth him, with howe sweete embrac-
inges he closeth him against his
brest, neuer being contented with
kissing, and beholding him. Al the
which his amiable intertainmentes
this most sweete babe liked very wel
of, as a loue of al those that loue
him, and did with his gracious lookes
perce

perce and melt the poore olde mans heart, who behelde him al rapt in admiration, as he most apparantlye testified by the teares he shedd for ioye, and by the feruour of the words he vttered in his moste excellent

Canticle *a* of *Nunc dimittis seruum tuum* *a. Luc. 2. d*

Domine. &c. whereby he plainely declared, what singuler consolation and contentment his soule receaued by hauing seene with his corporal eyes the Sauour of the worlde. Ah, how happye were they that merited with their *b* corporal eyes to beholde so gracious a spectacle; yea, and happye are they, who with the eyes of a liuely *c* fayth doo deuoutly beholde the same; sith they in like maner shal-be partakers of the same ioyes and consolations.

b. mat. 13. b

c. Ioh. 20. b.

THOU MAYEST IN the thirde point interteine thy selfe with
D. iij. great

III. IOY. MIST.

great profite and consolation of thy
 soule, weighing the feruour of Anna
 the Reuerent matrone, who through
 her auster fastes, and the perpetual
 praiers which she made with great
 deuotion in the temple, as S. Luke
Luc. 2. f. th'euangelist reporteth, merited to
 be an assistant at this so glorious a
 spectacle, and to receaue fouerain cō-
 fort through the sight of such a sonn
 and a mother; of whom, al the miste-
 ries were reueled vnto her, which she
 confessed and published to al those
 deuout persons that were in the tem-
 ple, and gaue care vnto her. Whence
 thou maiest learne, that but if thou
 keepe the Church with religious de-
 uotion, addicst thy selfe to often prai-
 er, and with rigorous abstinence dōpt
 the disordinate desires and concupis-
 cence of the fleshe, as chaste S. Anna
 did, thou shalt then be made partaker
 of the sight and diuine solace, of the
 fauours and other graces that were at
 that

OF THE PRESENTAT. 29

that time so bountifully bestowed vpon her.

Meditate besides the ineffable consolation, wher-with the sacred virgin was surceased, vnderstanding the meruailous matters that were then spoken of her dearly beloued sonne, who by the speeches of S. Simeon and S. Anna was apparantly reuealed and knowen what he was, to al those that were then present in the Temple. Contemplate with-al, the most deuout a procession which al that holy assemblie made, going vp to the Aultar to offer vp to Almighty God this the most pretious, the most wor-thie, and most acceptable present to his diuine Maiestie that was presented him til that day, from the beginning of the world. Ponder also, with what deuotion, charitie, and reuerēce, with what a cheerful and willing heart the most happy mother offred vp her wel-beloued Infant to the celestial

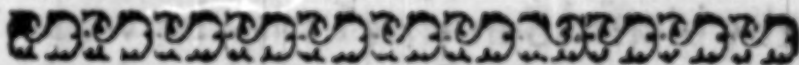
*a. Ber. ser. 2
in Purif.
de modo
process.*

III. IOY. MIST.

Iestial Father; who had of his infinite
 fauour geuen him for her sonne; and
 did by that meanes make her his
 owne mother, who was her owne
 and natural Father. O great Ladye,
 what did thy heart feele at that time,
 and at al times after, when thou vn-
 bethoughtest thee of this Misterie!
 howe zealous thanks diddest thou
 breath forth to God, for the gifte he
 had bestowed vpon thee, and vppon
 al man-kinde! with what affection,
 and with what inflamed desire did-
 dest thou present this moste sacred
 oblation to God! which thou knew-
 est wel, was onely sufficient to recon-
 cile man to God his maker, and to
 cause him to recouer againe the blef-
 singes, which he had earst so lewdlye
 lost. And howe did thy sonne in like
 maner conforme him-selfe to thy pi-
 etie and deuout intent, he at that
 time offering him-selfe with a frank
 heart to his eternal Father as a mo-
 rowe

OF THE PRESENTAT. 30

rowe sacrifice, whiles the euening sacrifice came, which he was afterwards to offer vppon the Aultar of the Roode. O my soule, if thou wouldest attentiuely consider al this, offering thee wholly to this Lorde, who was offered for thee, what giftes, and what spiritual riches should be imparted vnto thee?



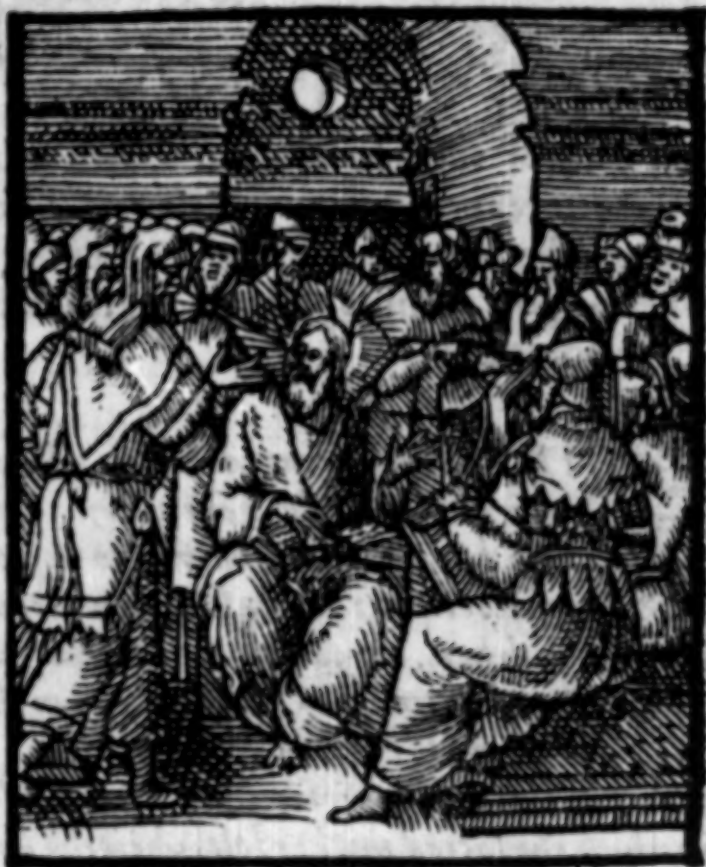
A PRAYER.

THY HEART, O most blessed mother of God, thy hart was seased with surpassing ioye, when (the fortie daies after thy childe-birth being at an ende) thou wentest to the Temple of our Lord, there to offer vpp the selfe-same Lorde thereof, who was thy firste begotten

III. IOY. MIST.

thy first begotten and onely Sonne;
and the onely sonne of the Father
euerlasting. O what a consolation
diddest thou feele, seing the thinges
that S. Simeon did and spake, taking
him in his armes, kissing and adoring
him with great reuerence. I beseeche
thee, O most sweete Lady, in fauoure
of this sacred misterie, that I may by
thy holy intercession haue the vertue
of perfect charitie graunted me,
wher-with I may in such sort loue
thy blessed Sonne, as I may be woor-
thy to be presented to him in the
Temple of the celestial Ierusalem,
which is our true home. Amen.





Disputat in templo, dum quaritur inter am-
cos:

Mater Patris notas itq, reditq, vias.



THE FIFT IOYFUL MI-

sterie is of the consolation which our Ladye receaued, when hauing lost her sonne, she founde him in the Temple, where-vpon thou shalt meditate these three pointes.

a. Luc. 2. f

FIRST the great deuotion where-with our a Ladye went euery yeare with her affianced husbände Ioseph to celebrate the Pascall solennities, and caried with her, her sweete sonne Iesus. By meanes wherof he remained there behind in the Temple, vnwitting to his most louing mother.

b. Ibidem.

SECONDLY imagine the extreme sorrowe which the sacred mother felt, when the holy daies being nowe at an ende, she returned backe againe to her house, and founde not there her most louing sonne, whom she thought to haue been earst returned in companie of her hoby affianced husband Ioseph.

THIRDLY meditate, with howe great diligence she went seeking him, where she deemed he might be, not resting any whilst at al, vntil she had found him, and ponder the ineffable ioie she receaued, when at last she founde him in the Temple amidst the Doctors.

MEANING

MEANING to pause in the first point, consider howe our blessed Ladye is the liuely paterne of al vertue and perfection, which shineth forth in euery one of her actions; and thus was she a fulfiller of the lawe, not only when she was thereto obliedged, but also, when she might iustly haue excused her-selſe; and therefore, albeit men alone were bounde to go to the Temple of Ierusalem, to celebrate the Pascall solennitie, yet did she for her deuotion sake go thither too, as also her affianced husbände Ioseph, and her sweete sonne Iesus; geuing vs an example herein, of the care, where-with we ought to obserue the solennities of the Churchie, and of the deuotion and reuerence, where-with we ought to go and remaine in our Lordes Temple. O howe favored were those solennities, where suche persons were present, who adored

*a. Amb. li. 2
de Virgin.*

Hier. instio

ser. 1. de

Assump.

tom. 4.

b. Exo. 23. d

Ex. 34. c

c. mat. 21. d

Ioh. 2. c

Ierem. 7. d

2. Cor. 3. d
 adored the celestial Father in spirite
 and truth, as he cōmaundeth those
 which adore him, to doo. O howe
 odoriferous was the Temple at that
 time, wherein was so great abundāce
 of the most sweet & incense of their
 prayers ! O howe much more did the
 glory of our Lorde shine at that time at
 that holy house, thē when king Sa-
 3. Reg. 5.
 & sequ. lomon made his praier therein ! O
 sacred virgin, who can possibly com-
 prehend what thy praier was which
 thou madest in that temple, howe
 feruent, howe deuout, howe effectual,
 howe they pearced the heauens, and
 mounted vp to the throne of Gods
 diuine Maiestie ; howe grateful were
 to his goodnes the most zelous than-
 kes thou gauest him, for hauing
 vouchsafed to make thee the mother
 of such a sonne; of whom depended
 the welfare and redresse of the whole
 world ! O, I would it were his holye
 wil, that some one sparke of so fer-
 uent

OF THE FINDING: 33

uent praiers and thankes-geuings might fall into the frozen coldnes of our deuotions.

IN THE second point thou maiest dilate, meditating, howe the solemnitie being now ended, the virgin-mother returned backe to her owne house, with great desire to see her deere sonne, whom she thought to haue been returned before with Ioseph, not hauing seene him her-selfe al that day; and finding afterwarde that the desired of her soule was wanting, here maiest thou deeme, in what a case she was, what a dagger of woe *a. Luc. 2.9* did wounde her heart, what pitiful teares she shed, what sighes and doleful sobbes she fetcht, to ease by that meanes the internal anguish which she felt in her afflicted hart; how many feares did fright her; how many imaginations did amase her; not wotting on which side to turne her; and for that it was alreadie night, she resolved

E. j.

*a. Ier. 13. c**Thren. 1. a.*

solued to stay vntil the morning, re-
 maining in that anxietie and heuines
 which thou maiest wel imagine. O
 most innocent virgin, howe long and
 dark a night was that to thee, wher-
 in thou weptst with woe, and thy
 teares neuer left trickling downe thy
 cheekes, and nothing was able to af-
 forde thee any comfort, sith the true
 comforter being absent, al the crea-
 tures coulde not yeelde consolation.
 Thy greatest ease al this long night
 wer thy prayers, thy sighes and tears,
 the thinking of thy beloued sonne,
 thy talking to him, as though he had
 beene present, the beholding of his
 beautie, his sanctitie, his vertues and
 perfections; the vnbethinking thee of
 his gracious wordes, and of the works
 which thou haddest seene him doo;
 albeit al these thinges, as they did on
 th'one side yeeld thee contentment,
 so on th'other side did they increase
 thy woe, when thou consideredst
 that

OF THE FINDING. 34

that he was absent, and knewest not when thou shouldest merite to enioye his presence againe. Finally, this day and night thou feddest thee with thy teares in steade of bread, when thou enquiredst of thy selfe, ^{a. Psal. 41.} where was thy God? Herein maiest thou ^{Ec. III. 6} wel suppose, that the blessed Virgin did passe over the time without sleep or rest vntil the thirde day.

IN THE THIRDE point thou mayest pause also, considering, howe presentlye after the dauning daye once appered, the moste sacred Virgin went with great diligence to seeke the treasure she had lost, where thou maiest meditate, with what zeale and feruour she asked those that she mett with, if they knewe anye thing of him whom her soule did loue; and howe great grieve and sorowe she felt, when they coulde

E. ij. tel

V. IOY. MIST.

tel her no tidings of him. She could
neither finde him amongst his kinf-
folkes nor acquaintance, where she
went seeking of him very diligently.
Sithens *I E S V S* is not to be founde
a where the daliances and delightes
of the fleshe and bloud doo reigne;
yea, there is he went to be lost, and
therfore did she returne to the Tem-
ple of Ierusalem, where she had earst
left him; and therein did she find him
standing in the midst of the Doc-
tours, geuing care to thē, and questio-
ning of them to b their great admira-
tion. O most happy mother, who can
possibly declare the ineffable ioye
thou receauedst at such time as thou
sawest thy desired sonne, whom with
so great sorow thou soughtest for! thē
did thy heart reioyce which was be-
fore oppressed with dole; thē did thy
troubled and ecclipsed mind through
his absence, growe calme and cleere a-
gaine through his presence; then al
anguishe,

a. *Iob. 28. 6*

b. *Luc. 2. 9*

Mat. 7. d

Mar. 1. b

Luc. 4. c

Ioh. 7. b

anguish, feares, and suspitions departing, was the peace and tranquillitie restored, the which thou wantedst, then were the teares of sorowe changed into teares of solace; thē mightest thou wel cal vpō the quires of Angels to congratulate with thee, for hauing founde the pretious iewel, which with such sorow thou soughtest. Consider then how the obedient son seing his deere mother, doth most graciously come vnto her, and with what passing loue she receaueth him, how she embraceth, howe she entertaineth, howe she holdeth him, and wil not let him go, with what pietie she complaineth of him, for that he had so manye daies deprived her of his desired presence. Be mery therfore O *Q*ueene of heuen, and forget thy former sorowes, sith nowe thou hast found, and possesseth him, whom thy soule desired, and according to the greatnes of dolours past, art now surceased with present consolation.

a. Luc. 15. a

*b. Aug. ser.
2. de Assump.
quæst. 35 de
Sanctis.
tom. 10.
Ber. Ser. 1
de Assump.*

V. IOYF. MIST.

A PRAYER.

WHAT pleasure and contentment did thy soul feele,
(O most sacred Queene of heauen) when hauing lost thy deerly beloued sonne, thou foundest him againe in the Temple amongst the Doctors. None can possibly conceue it, but he that wel weiet with howe great grief, desire, and diligence, thou wentest those three days seeking him amongst his frends & kinssfolks: I beseech thee therfore, O mother of mercy, aswel by the extreme annoy, wher with thou soughtest him, as by the inexplicable ioy, wherwith thou receuedst him hauing founde him, that thou wilt vouchsafe to helpe me, that I deserue not through my sinnes and offences, to lose the same Lorde; and if at some time he should absent himselfe from me, I may knowe howe to seeke him, and howe againe to finde him. Amen.

*a. Anselm.
lib. de ex-
cel B. virg.
cap. 12.*



¶ THE SECOND
MISTERIES ARE CAL-
LED *DOLOROVS*,
THROUGH THE GRET
dolors which the moste sacred vir-
GIN-MOTHER FELT, WHEN
such thinges happed, as thou shalt
MEDITATE THEREIN;
whereof some she sawe with her
CORPORAL EYES,
and some with her
spiritual.



OF THE PRAYER.



Expaves, ingeminasq; preces, Et sanguine man-
nat:

Dum socij fugiunt impia vincla subit.



¶ THE FIRST DOLO-

ROVS MISTERIE is of the prai-
er which our Lorde made in the garden
of Geth-semani: wher vpon thou shalt
meditate these pointes in maner folow-
ing.

FIRST, how our a Redeemer com-
forting his Disciples, and exhor-
ting them to pray and watche with
him, pronounced this most doulful
speeche, My soule is heavy, euen
til death.

a.mat.26. d

Mar. 14. d

Luc. 22. d

SECONDLY, how withdrawing him self
from his Disciples about a stones cast, he praised
with most profound humilistie and reuerence to
his Father, saying: b My Father, if it be possi-
ble, passe ouer this cupp from me; howbeit
not my wil be done, but thine,

b.mat.26. d

THIRDLY, howe he came to visite his
Disciples, and finding them asleepe, awaked and
commaunded them to praye, as he did twise
more him-selfe, with the same wordes, and sweet
dropes of bloud, which trickled downe c to the
grounde, and then did an Angel discend from
heauen to comfort him.

c.Luc. 22. d

AS

I. DOLOV. MIST.

AS TOUCHING the firste point, thou maïest pause therein, meditating, how our Redeemer fore-knowing the hour of his most holy Passion to draw nigh, (wherto he through his most feruent charitie, & freely offred vp him-selſe) got him to the garden of Geth-semani, where he was & cētsons wont to pray, that Iudas the Traitor, and the other which he brought with him, might knowe where to finde, and to apprehend him. Howbeit, before thei came, our Lorde had praied a longe time, and commaunded, that his Disciples shoulde doo in like maner. wherein he ment, to geue both to the and vs an example, that against al the perils, temptations, and tribulations that may befall vs in this life, and that in any matter of importance whatsoever it be that we haue to doo, that we first arme and fortifie our selues with the armour of holy prayer; by
meanes

a. *Isai. 53. 6*

b. *Ioh. 8. 14*

meanes wherof we shal-be illumina-
ted to knowe what we ought to doo,
and comforted to endure patientlye
the afflictions which we are to suffer.

Meditate also, how our Sauour fin-
ding him-self sore afflicted inwardly
through the consideratiō of so many
sorts of griefes and torments as were
prepared for him, he shewed the most
vehement affliction and heauines
which he felt by those woful wordes
he vttered to his Disciples; *My soule*
is heauie, euen til death. The which ought
to perce to the verye depth of our
heartes, seing we haue been the cause,
that he shoulde suffer such sorowe,
who is the ioy of Angels. And howe
can it be, O Lorde, but my heart, be it
neuer so harde, shal-be heuie, and
melt againe, contemplating thy heart
so extremely anguished and distres-
sed! What solace can my soule re-
ceauē, seing thee, who art the Sonne
that

a. mat. 26 d
Cyrl. Alex
lib. 9.
Thef. cap. 3
Et Leo ser.
3. de Pass.

I. DOLOV. MIST.

that illuminateſt and reioiceſt it thus
oppreſſed with dole and ſorowe? If
thou which art the ioye of Angelical
quiers, art thus grieued, what thing
can ſuffice to reioyce and comfort
man, but to think, that thine infinite
charitie which bringeth thee to thy
death, doth make thee heauy euen to
death, to th'ende, that as thy death is
cauſe of our life, ſo in like maner thy
heauines might be cauſe of our con-
ſolation, and deliuer vs from that
mortal heauines, wherein we ſhoulde
perpetually haue remained, if thou
haddeſt not vouchſafed to haue bene
made ſorowful and heauy for our
ſakes. This thy heauines, O King of
glorie, ſhal continue euē til thy death,
for that euen to death ſhal thy tra-
uaile endure, wher-with like a moſte
louing mother thou deliuerest vs;
but when we ſhal by thy death be
borne a-newe, then ſhalt thou not
thinke any more of heauines, by rea-
ſon

son of the ioy of our newe birth, and this ^a maye some-what mitigate his sorowe, who contemplateth this sorrowful passage. 4. Heb. 12.

AS FOR the seconde point, thou maiest staye therein, considering the circumstaunces that happed in this our Lordes praier, and the wordes he vttered.

First the text saith, howe he withdrewe him-self from his Disciples to pray; and this withdrawing or separation doth S. Luke declare by this worde, *auulsus est*; which signifieth plainly, with howe great difficultie he withdrewe him-selfe from them through the loue he bare them, and that to pray: which must be done in solitarines, *b* silence, and attention: and he withdrew him-selfe from the but a *c* stones-cast, so that he might easily see and heare them being called, yea, he came eftsons to visite the to wake them, and to warne them of that

b. Mat. 5. a
Act. 10. b
4. Reg. 4
Ber. ser. 86.
in Cant.
c. Luc 22
Mat. 26. d.
Mar. 14
Luc. 22. d
Tert. is de
orat.

I. DOLOV. MIST.

that they had to doo, instructing al Pastors and Curates, how they ought to behaue them-selues towards their flockes, by these his particularities. Learne also, of the profounde humilitie, wher-with he threwe him-selfe on ground to pray, what humilitie is necessary for thee when thou praieest; sith thou presentest thy selfe before the face of the self-same infinite Maiestie, before whom the Potentates of heauen doo tremble againe. In like maner thou maiest out of the wordes which he vsed in his petition, learne the forme which thou oughtest to obserue in thy prayers, not crauing such temporal thinges as thou desirest, absolutelye; but remitting al things to his diuine wil, wherto thou oughtest to conforme thy wil. Here maiest thou contemplate also, howe with the silence and obscuritie of the night, and with the words which our Lorde pronounced in his petition, this

this inwarde heauines he felt in his heart, increased and grewe greater, finding nothing that might possibly afforde him comfort. Ah! my moste sweete Sauour, the onely comfort of the comfortlesse and afflicted, how is it, that I see thee this night without any comfort or ease at al, neither is there any of al thy deere frendes to comfort thee, for whose sakes thou art fallen into such heuines and anxietie. O that I had heard those pitiful sighes and grones, which estsons issued out of thine annoyed heart, to th'ende, that nowe I am not able any wayes to comfort thee, I might yet at least taste some part of thy heuines and afflictioⁿ, wherwith I might waile the occasion that I haue geuen thee *2. Ps. 41. a* to be heauie, and that my tears might *Eccl. 79. a* serue for breade *a* to susteine me in this my miserable pilgrimage.

IN THE

I. DOLOV. MIST.

Mat. 26d
Mar. 14.d.

IN THE thirde point thou maiest consider many thinges; firste, by the diligence, where-with *a* our Lorde went from his praiers to visite his Disciples, and returned from them backe again to his prayers, thou maiest note the charitie and fatherlye care he had of them, whom he visited thus oft; Secondly, consider the greivous anguish and inwarde paine he suffered, which permitted him not to rest in any place: Thirdly, weigh the perseuerance and often praier which he taught vs, and is most necessarye so to be, to be fruitful and effectual. Fourthly, consider the griefe it is like he felt, (fore-thinking the tormentes which he was to endure) seing that by the imagination only thereof, he swett in so straunge and miraculous a maner. O my Lorde, if the bare apprehension of thy future tormentes doo so sore afflict and make thee sweat so strangely, what shal the impression

pression of the self-same tormentes
 doo! right evidently doth thy readye
 and willing heart shewe it self, wher-
 with thou wilt redeeme vs with the
 inestimable price of thy pretious
 bloud, sithens thou beginnest so plē-
 tifully to shedd it before those ma-
 nifold wounds and strokes, wherwith
 it shal hereafter be whollye drawen
 out of thy body. O my soule, learne
 to set by thy self, and doo not sel thy
 selfe so vilely, as for the filthy plesure
 of sinne; seing here, howe greatly
 thou art set by of thy Redemer, who
 with so great a price hath bought
 thee, and hath begonne to paye the
 same, so long time before the daye,
 Occupie thy self a while in contem-
 plating the meruailous vision of this
 garden, which is farre surpassing that
 that Moyles saw in the mountaine; *a. Exo. 3. 6.*
 and shake off the shoes of thy carnal
 concupiscēces, approching to behold
 this beautiful face al bathed in blud-

I. DOLOV. MIST.

die streames of sweat, wherin al the Angels take singuler delite to looke. Gather me those doleful drops that fal on ground, by the vertue whereof thy paines shal-be asswaged, and thy woundes recured; sith the celestial Phisition hath thus vouchsafed to sweat them for thy wel-fare.

a. Luc. 22. c Lastly meditate, how our Lord being in this pitiful extremitie, an Angel came downe from heauen to comfort him. O Prince of Angels, howe hast thou thus exceedingly abased thy selfe for vs, that thou standest in neede to be comforted by one of thine owne seruantes? Al the Angelical quires yeelde adoration and thanks vnto thee, who wot muche better then we doo, howe greatly we are bounde to thee, for hauing vouchsafed thus to humble and abase thy selfe for vs thy mosste vile creatures. O sacred virgin, if thou haddest
with

b. Ps. 103. a
Heb. 1. b
Epiph. lib. 3
in Arria.
rom. 2.

with thy corporal eyes viewed this
 ruful spectacle (as it is likelye thou
 diddest see it with thy spiritual eyes)
 wel haddeft thou stoode neede of
 an-other Angel to haue come
 and comforted thee. For wel may we
 deeme, that thy woes should not haue
 wanted, nor any anguifhe and afflic-
 tion to haue tormented thee. And al-
 beit thou diddest not then bedewe
 the ground with thy blouddie
 sweat, as did thy sweete sonne; yet
 haply diddest thou bedewe it with
 teares trickling from thine eyes, and
 filledst the ayre with lamentable
 sighes, and heauen with feruent prai-
 ers. Howbeit, al this was litle in com-
 parison of that which remayned be-
 hind, both for thee to see, and for him
 to suffer.

This vigilant a Shepparde being *a. Ioh. 10. 6*
 nowe lastlye of al returned to his *Zach. 13. 6*
 fleapie sheepe, thou maiest medi- *Mar. 14. 0*
 tate, howe he remained with them,

F. ij. expecting

I. DOLOV. MIST.

expecting the furious arrival of those
a. Psa. 21. b mad dogges that came to seek him,
 by whom he was cruellye assailed,
 bound, and caried to the houses of
b. Ioh. 18. c Anna and Caiphas.

Mat. 26. f

Mar. 14. f

Luc. 22. f

A PRAYER.

LIKE AS, O most sacred vir-
 gin and mother, thou wert
 partaker of the ioyes and cō-
 solations of thy most holy sonne, euē
 so didst thou likewise participate of
 the pains and griefs of his most bit-
 ter passion, sith that which he suffred
 in body, did cruciate thy blessed soule;
 and therfore, at such time as he prai-
 ed, and sweat droppes of bloud tho-
 rough the great anguise he felt in
 the garden of Geth-semani, thē wert
 thou by imagining the same, whollye
 furseased with vehement sorowe. I
 beseeche thee therefore, by this thy
 dolour, and his and thy heauines, that
 it may please thee to make me par-
 taker

taker thereof, that praying with bitter teares, and wailing my former manifolde and grieuous trespasses,

I maye obtaine a ful forgiveness of the same.

Amen.

F. iij.



OF THE WHIPPING.



*In virgas, in flagra datur, rigat atria sanguis,
Verbera deficiunt, non patientis amor.*

THE SECOND DOLO-

rous Misterie is of the whipping of our Lorde, concerning the which thou shalt meditate these pointes folowing.

FIRST, how Pilate ordeined, that our a Redeemer should be whipped, *a. Luc. 23. 0*
 supposing, that by this chastisement *Ioh. 18. 0*
 he might some-what appease the
 fiendish fury of those cruel Iewes,
 who with such obstinacie required him to con-
 demne him to be crucified. *b. mat. 27. 0*

SECONDLY, with what diligence and *Mar. 25. 6*
 crueltie those barbarous executioners caried our *Luc. 23. 0*
 Lorde into the Palace; and stripping off his *Ioh. 19. 0*
 clothes, bound him fast to a pillar, there to beate
 him.

THIRDLY, thou maiest consider the ex-
 treme dolour, which this most mild Lambe felte,
 whiles they whipt him; his most delicate flesh be-
 ing with so many and so cruel scourges and stro-
 kes wholly torne and wounded.

VPON the firste point thou
 maiest amplifie, by consider-
 ing the shiftes that Pilate *c. Luc. 13. 0*
 sought to excuse him-self from con- *Ec. c.*
 demning him to death, who is the au- *Ioh. 18. 3*
 thour of life; for first he protested, *Luc. 23. 0*
 that

II. DOLOV. MIST.

that he found no cause in him whye
 he ought to dye; secondlye, he sent
 him to Herode, that he might pro-
 nounce iudgement of him; thirdly,
a. Mat. 27. b he compared him with Barrabas the
Mar. 15. a thiefe, perswading him selfe, that the
 Iewes hauing choise to saue one of
 their two liues, would rather take in-
 nocent Iesus, then the seditious thiefe
 and murtherer; fourthly, this being
 not sufficient, he determined for a
b. Luc. 23. c last remedie to make him be whipt,
John. 19. a. weening that by this punishment he
 should mitigate their felonious mad-
 nes. Where note that al these meanes,
 wherby Pilate sought to deliuer him,
 (woting wel his innotencie) were oc-
 casion, that our Redeemer was more
 tormented and afflicted; for by this
 meanes he added to the death of the
 Crosse, which they required, and was
 afterwardes graunted them, the pain
 and shame he suffered going and co-
a. Luc. 13. b ming from Herode, and being ac-
 counted

OF THE WHIPPING. 45

Compted worse then Barrabas, and
 afterwarde most cruelly whipt and
 crowned with thornes, in such wise,
 as not onely they which are his open
 enemies, cause him to suffer, but he
 also, who desired to deliuer him, en-
 creased his annoyes. And thou, moste
 louing Lorde, lettest euery thing re-
 dounde to thy greater grieve, to the
 ende, that to those that loue thee, eue-
 rye thing may redound to their gre-
 ter benefite. Blessed be thine infinite
 charitie for euermore, which maketh
 thee respect more our profite then
 thine owne peculier torment. Consi-
 der also, how many mischiefes a vain
 loue and feare of the worlde is cause
 of, where-with this miserable. *b* Pilate
 let him-selfe be overcome; sith that
 (confessing him-selfe, that he founte
 no *b* fault in our Sauour, and know-
 ing that he was accused of mere ma-
 lice.) yet for al this did he condemne
 him iniustly to this torment, and af-
 terwarde

a. Ioh. 19. 6

b. Luc. 23. 4

eg. c.

Ioh. 18. 2

c. Luc. 23. 6.

II. DOLOV. MIST.

afterwardes to death, making more accompt of his owne interest, then of iustice and of truth.

IN THE second point thou maiest entertaine thy selfe, meditating with great compassion the crueltie, wherewith those vile and wicked ministers stripp the most innocent Lorde of his clothes, and binde him with hard cordes fast vnto a piller. Consider that his mildnes, more then of a Lambe, wherewith he suffereth him selfe to be stript and tied, without making anye resistance, for ought that they could doo to him. Beholde with the eyes of thy mind that most sacred body, more beautiful then al mens, howe it stood al naked, ful of shame, with necke, armes, and feete fast bound vnto the piller, in maner of a slaue, waiting for that greeuous punishment, which he was forthwith to receaue; and weigh that his redie and prompt wil, wherewith he haply saide

Niceph.

cap. 14. b. 1

last. Eccle.

saide inwardly that verse of the prophet *David: I am redie to be whipt, and my griefe is alwaies in my sight.* O most sweete Redeemer, me thinkes I see thee fast bound to that hard piller; howbeit, these cordes, be they neuer so stronge, would litle auaille to holde thee, if thou wert not more straitlye bound therto with the bandes of thy most burning charitie, the which tied thee much faster, with the desire which thou haddest to warme and mollifie our heartes harder a great deale, and more frosen then the piller of marble, whereto thou art thus bound. They stripp thee like a slaue, that being starke naked, they maye more cruelly scourge thee, and thou willingly consentest thereto, that by this meanes thou maiest vesture with thy graces, and set at libertie those, who had earst with their vices made them-selues the slaues of Satan.

4. Ps. 37. 6.

IN THE

II. DOLOV. MIST.

IN THE third point thou maiest
 pause very conueniently, sith therein
 thou shalt finde more ample matter
 to melt thy heart with, considering
 that cruel rage, wherewith those wic-
 ked executioners beginn to beat this
 most sacred virginal bodye, causing
 that white flesh to turne to a sanguin
 hewe, and howe with the violence of
 their blowes they flea his tender skin
 in such pitiful wise, as his most pre-
 cious blood gushed out al ouer his
 body; the which was so barbarouslye
 torne and wounded, that he might
 wel pronounce that which was writ-

a. Psa. 37. a
 d. Jan. 1. a

tē of him: *There is no soundnes in my flesh.*
 Beholde now, O my soule, beholde
 attentiuely this most ruful spectacle,
 and take compassion of such a Lord,
 who hath vouchsafed to suffer suche
 paines for thee; beholde that Reue-
 rend visage made pale and heauie, le-
 ning against that hard piller, wherto
 he presseth him-selfe close through
 the

the most vehement pains he suffreth,
 which made him to breathe verye
 short, and to sounde out most lamen-
 table sighes. Beholde, howe he stan-
 deth fast tied and bounde vnto the
 piller, shedding his bloud on earth,
 his eyes lifted vp to heauen, offering
 those most grieuous tormentes to his
 celestial Father, which he endured
 most willingly for our trespasses. Cō-
 sider how al this punishment and af-
 fliction which he suffered, sufficed
 not to disquiet, or make him lament
 at al; yea, the tormentours waxing
 wery through the infinite number of
 blowes which they had laide on him,
 yet was not he for al that weryed
 with suffring; and his body being al
 torne and rent, yet was his soule and
 courage alwaies sounde, and readie to
 abide greater tormentes through his
 insuperable charitie. O immaculate
 Lambe, howe doo I see thee al for-
 lorne, besprinkled and died with thy
 moſte

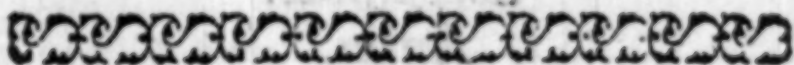
4. Ioh. 1. d
Apo. 5. b

H. DOLOV. MIST.

a. Isa. 53. b.
Act. 8. f.
 most pretious blood; and thou not
 onely standest without wailing, like
 other Lambes, before them that
 shere thee, but also before them that
 strike and whipp thy virginal body,
 thou neither speakest, nor complai-
 nest thee at al. O most sacred Virgin,
 if thou hadst seene the pitiful plight
 wherein thy most sweete sonne stood
 bound, naked, couered with blud and
 blowes, howe would thy heart haue
 been couered and wounded with
 mortal woe; seing him, not onely be-
 rest of that robe, which with thine
 owne handes thou haddest wouen for
 him, but also without a great part of
 the skinne and blood, which he had
 taken in thy virginal wombe! O how
 much more iustly mightest thou
 haue lamented then Iacob did, and
 vpon greater cause haue saide that
 which he b saide: *Enuse, that most cruel
 beast hath deuoured my sonn, she it is that hath
 shew wounded and ill intreated him.* Behold;
b. Ge. 27. g.
Ec. 44. g
 O my

OF THE WHIPPING 48

O my soule, howe meruailous is the
 mercie and charitie of thy Lorde,
 that hath ^a endured al these thinges, ^{a. mat. 27. b}
 to shadowe thee with his ^b shoulders,
 and with his woundes ^c to heale thy ^{b. Ps. 90. a.}
 woes, vouchsafing to take the correc- ^{c. Isai. 53. a}
 tion and chastisement due to thee vpon
 him; that thou mightest present
 this satisfaction to the eternal Father,
 crauing humblye, that it maye please
 him, for these so great and cruel bea-
 tinges of his beloued sonne, to diuert
 from thee the whipp of his wrath,
 which thou through thine of-
 fences hast most iustly
 merited.



A PRAYER.

MOST holy Lady, who can
 possibly conceaue, how gre-
 uous was the sorowe of thy
 most sacred soul,

II. DOLOV. MIST.

Soule, when the virginal body of thy
most sweete sonne fast bound to the
pillar, was with most cruel scourges
whipped. O howe did his cordes
gripe thy heart, howe did his wounds
occasionate thy woes! I beseech thee
therefore, holding vp my handes to
thee in humble wise, O mother of
mercic, by the moste vehement an-
guish of this his and thine affliction,
that sithens he hath been tied for my
trespasses, I maye be losed by meanes
of thy sacred intercessions; and that
I may for the merite of so manye his
blowes, escape the punishment
due vnto my most gre-
uous sinnes.

Amen.

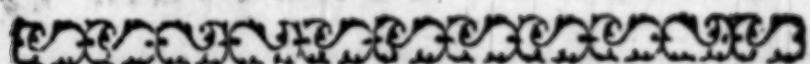




*Spinea ferta caput pungunt, illudit amictus
Purpureus, turbis, Ecce homo, Prator ast.*

G. j.

III. DOLOV. MIST.



THE THIRD DOLO-
rous Misterie is of the Coronation, whē
our Redeemer was crowned with thorns,
about the which thou shalt meditate
these pointes.

FIRST, howe these cruel ministers
hauing beaten our most patient
Lorde vntil they were werie, they
then vnloose him from the piller, and
how he, hauing very hardly made

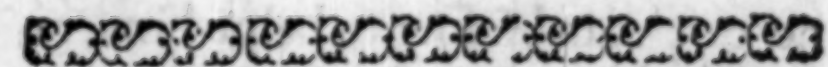
a. mat. 28 d shift to gett on his clothes, they stripp him a a-
Mar. 15. b newe to put on that cote of scorne.

Ioh. 19. a. **S E C O N D L Y**, howe Pilate his souldiers
scorned him, putting on his backe an olde purple
garment, crowning him with a crowne of sharpe
thornes, and geuing him in his hande a reede in
stead of a sceptre, howe they adored him in moc-
kerie; b saying: Al haile king of the Iewes:
b Ioh. 1. d
Apoc. 5. b. smote him with the reede, and gaue him manyo
blowes.

T H I R D L Y, howe hauing thus scorned and
mocked him a good while, Pilate caused him to
be brought forth, and shewed him to the Iewes,
c saying: Ecce homo, Behold the man; that by
c. Isai. 53. b
Act. 8 f. this meanes they might be moued to pitie, seing
him thus scornfully and cruelly handled, albest
nothing sufficed to mitigate their diabolical ob-
stinacie.

I N T H E

OF THE CORONATION. 56



IN THE firste point thou maiest pause, meditating how with the same barbarousnes and crueltie, wher-with these wicked ministers had bounde our most merciful Lorde, they nowe vnlose him, and vse no kind of plaisters and pitie towards him, who is towards al men the most pitiful. Beholde howe he standeth fraight ful of griefs, and frō top to a toe al torn with scourges, with the printes of the cords deep rooted in his tender flesh, which caused his no smal annoy; sith he was fastned with such force, as (according as diuers doo contemplate) the cordes were al couered with his very flesh; & with this grief went he vp and downe seeking his garments, which they had throwen here and there on the ground; and thus humblye gathering them vpp, put them on him with very great paine,

a. Isai. 1. 6
Psalm. 37. 39

G. ij.

no

II. DOLOV. MIST.

no one vouchsafing to helpe him, or to afford him any comfort, but most redie were they, al of them, to tormēt and afflict him.

a Dan 7.c.
Apoc. 5.c
Ah my Lorde, where be nowe the thousand thousandes, that Daniel in spirite saw, *a* doo thee dutiful seruice; and tenne hundred thousand thousandes which assisted at thy throne, and yeelded thee due adoratiō? Here is no one of those high Angels of heuen to be seene, that might adore and serue thee; but contrari-wise, so many contemptible men of earth, which commaund thee, and treade thee vnder their feete; and thou art wel contented here-with, *sith* *b* *thou art not come into the world to be serued, but rather to serue others,* and therefore doth euery one abandon thee, and no one afforde thee helpe, like as thou alone, without others helpe, hast perfected our Redemption.

In the second point thou hast iust
cause

OF THE CORONAT. 51

cause to stay, pondring that new deuise, which these deuillish executioners contriue to mocke, and withal to torment our blessed Sauour.

What greater spite and ignominie might there be inuented, then to sett him thus out with ^a those counterfaint ensignes of a king which they put vpon him? meaning thereby to signifie that he was ambitious, and vsurped the Title and Regal dignitie, which was not due vnto him? and what greter torment then that which they gaue him, in crowning him with such a crowne? the pricking thornes whereof did perce his head verye deeply, & ^b finiting of him with the reede, which in lieu of a Regal Scepter they had put into his handes; in such wise, as his eyes and face were al couered with the bloud which they caused to issue out of him; and yet doest thou see, howe he abideth al this with an inexpugnable patience;

*a. mat. 27 d
Mar. 15 .b.
Ioh. 19. a*

*b. mat 27 d
Mar. 15. b*

III. DOLOV. MIST:

sith with his tormentes and annoian-
ces, he vouchsafed to satisfie for our
disordinate delightes and dissolutiōs;
and with his scornes and mockeries
to pay for our pride and ambition.

O King of heauen, O supernal
Ps. 99. 6 Maiestie, adored and reuerenced of
Heb. 1. 6 Angels, and mocked and scorned of
men! I knowe not wel, what I should
most meruaile at; whether at the
blindnes and most cruel moode of
them that knowe thee not, and thus
doo beat thee, or at the pietie and pa-
tience, wher-with thou abidest them,
making farre greater accompt of our
wel-fare and satisfactiō, then of thine
owne contempt and most bitter so-
rowes. Great, no doubt, is their impi-
etie, which did thus torment thee;
great also is the malice of our offen-
ces, which did occasionate the same;
but farre greater is thy bountie and
clemencie, which is infinite, where-
with thou wert redie to suffer more
dolours

dolours and afflictions then al they could lay vpon thee. O my soul, contemplate deuoutly this most woorthie spectacle, and imprint it in thy heart, seing thou hast been the occasion of al these tormentes and reproches, which thy Lorde hath suffered: Let that his most ignominious robe, warme and heat thy coldnes; let that horrible crowne penetrate thy bowels; those sharpe and pricking thornes let perce thy head; let that be to thee an occasiō of cōtinual loue, which was to him an occasiō of excessiue grieve.

IN THE thirde point it is right meete thou interteine thy selfe, beholding and adoring this thy moste merciful Lord so lately crowned with that most cruel Diademe, and the other roial ensigns, which his pitilesse aduersaries haue geuē him, wherwith Pilate made him be brought forth before al the people, that by seing this his so ruful a figure, their furious moodes might

III. DOLOV. MIST.

might be som-what pacified; and for
this cause did he shew him vnto the,
Joh. 19. 4. saying: *Ecce homo*; as if he had saide:
Aug. tract. Behold the man, whom you vniustly
196. in Joh. persecute, and whose death you so
greatly desire; Behold him, whom ye
say, would haue made him-selfe your
King, how gretly to your liking doo
you now see him crowned and atti-
red? Behold him chastised, in such
wise, that hardly can he be taken for
a man, so farre is he from being repu-
ted a king. And seing neither these
wordes which they heare, nor that la-
mentable figure which they behold,
is sufficient to make their adamantial
heartes relent, beholde thou him,
O Christian, and let thine relent, yea,
rent and burst in twaine for sorowe,
considering, howe for thee it is, that
he is thus scorned, and vilanously in-
treated. For thy pride and hautines, is
he crowned with these pricking
thornes; for thy superfluous and dis-
honest

honest decking, is he thus vested
 with this ridiculous robe; for thy fo-
 lies and most vaine vanities, doth he
 beare this sceptre of reede in hande;
 for thy beastlines and abominations,
 is that most beautiful face defiled and
 beraide with filthie spittle; * for thy *a. Isai. 50. 6*
 dissolutions and wanton toyes, are *Lact. lib. 4.*
 those handes, and that necke fast tied *Inst. de ve-*
 with harde cordes to the piller. See, *ra sup. cap.* 18.

O thou miserable and wicked man,
 see what God a most righteous and
 merciful man hath suffred for thy iu-
 stification; procure thou therefore to
 be grateful to such a benefactour, and
 not to renewe his griefes with thy
 newe sinnes. And to th'ende, that for
 the doing of this, thou maiest haue a
 more abundant grace graūted thee, *b. Psal. 83. 6*
 present this pitiful figure to his eter-
 nal Father, beseeching him, that he
 wil looke vpon *b* his Christs face, as it
 was thē disfigured, whē Pilate shew-
 ed him to the people; and serue thy
 turne

III. DOLOW. MIST.

a. Eze. 22. 2

b. Rom. 5. a.

Heb. 7. d

Ec. 12. f.

1. Ioh. 2. a

Heb. 1. a

turne with the selfe-same wordes he then spake, saying: Beholde the man, O celestial father, which thou so long hast ^a sought for, to oppose him-selſe against thy wrath, and to be a Mediatour betwixt thee ^b and sinners. Beholde him, who is the brightnes of thy glory, and the figure of thy substance, how gretly he is obscured and difformed, to restore by this meanes the beautie, which my soule through so great a number of sinnes had lost. Beholde the man, who with his diuine blood hath sufficiently satisfied thy iustice. Looke therefore, O most merciful Father, looke vpon the lamentable face of this man, who is both God, and thy Sonne, and for the honour of that, which he, being most innocent hath paide for me, pardon the manifold sinnes, which I haue committed against thy Maieſtie.

Finally, thou maieſt in this point
consider

OF THE CORONAT. 44

consider the incomparable sorowe,
 which his most sacred mother felt, if
 (as it is thought) she were there pre-
 sent, and sawe with her bodily eyes
 this most woful Spectacle; which (al-
 beit wer not sufficient to moue those
 Iewish pitilesse heartes to compassi-
 on) yet sufficed it to rent the most
 sorowful Virgins bowels in twaine,
 and to perce through her most heauy
 and dolorous heart. O moste sacred
 mother, looke wel, whether this man
 that Pilate sheweth, be thy sweete
 sonne or no; sith hardly canst thou
 know him with this attire and hew,
 so farre different from that thou
 wast wont to see him in. Thy belo-
 ued sonne is white and a ruddie, the
 fairest that was euer scene amongst
 the ^bsonnes of men, the brightnes of
 the eternal light, and Mirrour with-
 out mole, as the ^csacred writt doth
 cal him; but now, seing him al ba-
 thed

a. Can. 5. c.

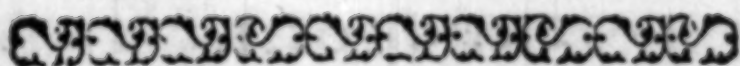
b. Ps. 44. a

c. Sap. 1. d

III. DOLOV. MIST.

him al bathed in blood , defiled with
spittle, al wanne and pale with woes,
howe canst thou possibly know him?
Thy sonne, O Lady, is king of hea-
uen, before whom al the powers cele-
stial doo quake , and the Dominati-
ons doo adore him ; what hath that
crowne of most cruel thornes to doo
with him, that scepter of reede , and
that robe of irrision, wher-with those
caitiues doo thus scorne him ? yet ne-
uerthelesse, albeit by his outward ap-
parāce thou canst hardly know him,
yet maiest thou right easily doo it by
his inuincible patience , by his pro-
found humilitie , by his infinite cha-
ritie , wher-with he condescended, to
be thus crowned like a counterfaite
king, and mocked here in earth , that
we may merite to be crowned
with glory, and to reigne
with him in
heauen.

A PRAYER



A PRAYER.

MY HEART was whollye wounded with woe on euery side, O most doleful mother, when thou sawest thine onely sonne king of heauen and of earth, crowned with pricking thornes, arraied like a counterfeite king, made a spectacle and mocking stocke of men, and that al this crueltie sufficed not to moue or melt those flintie heartes; I humbly beseech thee, O most merciful Ladie, by this thine ineffable grieffe, that thy merciful entrals take compassion of my great miserie; and seing thou seest wel, howe the thornes of mine offences doo pricke and wound my soule, obtain me by thine intercession, that the succour of diuine grace be abundant-lye graunted to me.

Amen.

OF THE CARYING OF
THE CROSSE.



*Pondera dum trahit, & trahitur, dum terga
laborant
Sub cruce, puniceo rore cruentat iter.*

THE FOVRTH DOLO-

rous misterie is, when our Lorde caried the Crosse on his backe, whereon he was to be crucified, where-vpon thou shalt meditate the pointes folowing.

THE FIRST is, how miserable Pilate being vanquished with a worldlye feare, through the Iewes a threatninges, b washsing his handes, ad iudged him to be crucified, whom he confessed to be innocent; the which his sentence our Lorde and Redeemer accepted very humbly, desiring great-ly to dye for our life.

a. Ioh. 19. 6
b mat. 27. 6
Act. 19. d
Mar. 15. b.
Luc. 23. c.

SECONDLY, contemplate, how that most beause Crosse was laide vpon his shoulders, which he embraced verie willinglye, and did what he could to beare it, albest with great grieve and paine, which made him estsons to fal flatt vnto the grounde.

THIRDLY, how the King of heuen hauing caried the Crosse a good space, not being able to go anye further with that haste which they made him doo, they, not for compassion sake, but for the desire they had to put him the sooner to death, tooke the Crosse fro him, and caused cCyrenens to beare it; and then did our Lorde speake to those d deuout women, which folowed him with weeping eyes, amongst whom wel may we deeme that his most holy Mother was.

c mat. 27. d
Mar. 15. b
Luc. 23. d
d. Luc. 1bid.

III. DOLOV. MIST.

AS TOUCHING the first point, thou maiest consider the rage and diabolical obstinacie of those wicked Iewes, who seeing our Redeemer thus weakned and afflicted, & in so pitiful a plight, as had beene sufficient to make al other heartes to relent, although they had bene harder then the verye stones; yet were they no whitt at al appeased, nor any deale moued to compassion; yea, they cried out with a terrible fury, *a Crucifie him, Crucifie him: The*

a. Luc. 23. c

Ioh. 19. c

Mar. 15. d

Mat. 27. c

might that haue been wel saide by them which Iacob had prophecied, saying: b Wo woorth their so obstinate furye, and their indignation so harde and cruel.

b. Ge. 49. a

Where note, howe great a mischief it is, for a man to let him-selfe be blinded and possessed with the Deuill; for after he is once come to this point, then doth he participate of the same properties and conditions that the Diuel him-selfe is of, and by that meanes

OF CAR. THE CROSSE. 37

meanes is his enuie, his furie, and al
his other vices rather hellish thē hu-
mane. Note also to the same purpose,
the blindnes and iniustice of misera-
ble Pilate, who hauing so many times
confessed, that he founde *a* no cause *a. Luc. 23. 4*
wherefore to condemne our Lorde,
yea, that he was iust; knowing also,
that vpon a spite the Iewes had accu-
sed him, and deliuered him into his
handes, yet did he for al this, being
vanquished with their importunitie,
and a worldly feare, condemne the
innocent to suffer death, and weeneth
(wretche that he is) *b* howe by the *b. mat. 27. d*
wasshing of his hands, his conscience
should be cleered. They are like to
Pilate, who for feare of the worlde,
and of losing their commodities, doo
defile their consciences, and weene to
wash them-selues with certain wor-
kes and outward apparances; where-
with albeit they maye other-whiles
cast a mist before mens eyes, yet are

H. j

they

III. DOLOV. MIST.

a.1.Re.16.b
Psal.6.b
1.Par.28.b

b.mat.10.c

they once sure, they can not deceave the eyes of God, who ^a looketh chiefly at the heart and meaning of eche one. Doo thou therefore (good brother) considering this point, take heed of falling into such like errors, and thinke, howe it sufficeth not to beginne wel, as Pilate did, but it be-houeth thee to be constant, and to perseuer vntil the ende, ^b if thou wilt be saued.

Lastly, thou maiest in this Article consider the gret patience and humilitie, wher-with the innocent Lambe accepteth so iniust a sentēce of death, pronouced against him, by the which he merited, that the iust sentence of eternal death set down against vs for our sinnes, should be reuoked; and that the sentence of absolution and pardon pronounced by the vicar of *Iesus Christe*, when we rightly confesse our selues vnto him, might be valuable and effectual.

IN THE

OF CAR. THE CROSSE. 38

IN THE second point thou hast great occasion to be sory, meditating the crueltie, where-with the wicked Jewes (presentlye after sentence was pronounced against him, which they so earnestly desired and craued) doo then take our Redeemer, and handle him much more spitefully then they did tofore, Pilate nowe hauing geuen him to them, to execute freely their furious rage vpon him. And if heretofore they handled him so cruelly, hauing him but as a prisoner, alas, what maye we suppose they did to him being now condemned, and geuen wholly ouer into their most sacrilegious handes. Contemplate, with what inhumanitie they stripp off his robes of a mockerie, where-with they had earst scorned him, and put his own clothes on again, that he might by that meanes be knowen of euery one; heping grief vpō griefe, & ignominie vpon ignominie. Behold howe

a. Mar. 15 b
Mat. 27. d.
Ioh. 19. A.

H.ij they laye

III. DOLOV. MIST.

lay that most heauie-Crosse on his weak shoulders, which they had with great diligence prepared in such wise for him; ponder wel, how greatly his paine was increased by that so vnmmerciful a weight, being so sore weakened with his former tormentes, and the blood which he had lost alreadie. Consider howe they make his condition worse then that of the two thecues, whom they carye with him to suffer the like death; sith neither of them carieth his Crosse, as they make our most mild Sauour to doo. This is the sceptre, (O my King) which these Infidels, and rebellious seruants of thine geue thee in signe of the so-
ueraintie ^a which thou hast ouer the; the which answereth very wel to the crowne, wherwith they haue alredie crowned thee; and thine inestimable charitie dissembleth and embraceth al with the great desire thou hast to conduct them by this way to thy celestial

a. Isai. 9. b
Es. 22. f.
2 cristul lib
on Iudeos.

OF CAR. THE CROSSE. 39
lestial kingdome. This is the staffe
whereon thou leanest, and goest ther-
with like an-other ^a Jacob, to passe
the flood of Iordan, to witt, of death; ^{a. Ge. 23. c.}
to returne anon after thy resurrectiō,
associated with those infinite legi-
ons of soules, which thou deliueredst
out of Limbo, and cariedst vp to he-
uen with thee. With this staffe, and
^a with the fīue stones, which thou
tookest in the mount Caluarie, that is ^{b. 1. Re. 17. c.}
to say, thy fīue most sacred woundes,
thou foughtest like an-other David
against that proude giant Lucifer,
& subduedst him, deliuering by this
meanes thy people from the hellish
hoste, which did on euery side enui-
rone them. This is the wood which
thou bearest on thy backe like an-o-
ther ^c Isaac, to offer thy selfe ther vp- ^{c. Ge. 22. b.}
pon for vs in this most acceptable sa-
crifice to thine eternal Father, being
burned with the fire of thy moste
feruent charitie. Consider besides,

H. iij. howe

III. DOLOV. MIST:

how the Redeemer going thus laden
with the grievous weight of the
Crosse, fel to the ground through the
vnmerciful weight that he bare; and
howe they smiting him then a-fresh
most tirannously, make him rise vp
and go an ende; where thou maiest
meditate, how not only the weight of
the Roode did grieue & tormēt him,
but also both thine and the whole
world their manifold and enormous
offēces, which he then bare vpō him,
going for thē in this wise to be crucifi

Isai. 53 bed. So did the Prophet *a* Esay affirme,
saying: *Howe the eternal Father had laide
vpon him al our iniquities, that he should satisfie
for al, like as he had offred him-selfe for al.*

b. 1. Pe. 2. d O my most sweete Redeemer, howe
grievous a burden did the *b* multi-
tude of mine abominations occasi-
onate thee, which thou berest on thy
backe, and paine thee much more
then the Crosse it selfe doth. O, how
great

OF CAR. THE CROSSE. 60

great reason is it, that I weepe and waile with thee, for the paine which I haue caused thee to endure; and with-al, yeeld thee thanks, that thou like a good Sheppard hast vouchsafed to carye vpon thy sacred shoul- ders this ^a miserable strayed sheepe, which thou diddest come to seeke in the wildernes of this world. Al the quiers of Angels, which thou leftest behinde thee in heauen, adore and blesse thee, who knowe much better then we doo, howe greatlye the clemencie meriteth to be thanked, which moued thee to come, carye, and cure so vile a sheepe, as is that of humane nature, which thou diddest beare vpon thy backe, in cary- ing of thy Crosse.

a. L. c. 15. a

Mat. 18. 5.

IN THE THIRDE point thou mayest also interteyne thy selfe, contemplating, in what a pitiful plight our Lorde and Sauour

H.iiij.

was

III. DOLOV. MIST:

Mat. 29.d was in, when the Crosse was taken
Mar. 15.b. from him, and geuen to a Cyreneus,
Luc. 23.d because he was not able to go so fast
as those wicked helhoundes woulde
haue had him. Howe greatly he was
pained and afflicted, sweting through
the wearines of the viage he had
made, howe wounded and annoyed
through the heauines of the Crosse,
shedding his bloud a-new, which in-
termedled with sweat, did bedew the
ground he went vpon; howe freight
with the shame and vilanies they did
vnto him, howe brused with the
blowes and strokes which they gaue
him to make him go on ende. O my
God, what a countenaunce is this, y-
nough to burst his heart with com-
passion, who had neuer so litle of hu-
mane pietie. O my soul, if thou coul-
dest throughly consider this passage,
howe great cause shouldest thou find
to take compassiō & grief, at so many
griefs, so many and outragious spites,
as thou

OF CAR. THE CROSSE. 61

as thou seest him suffer for thy sins,
a who neuer sinned, nor euer was ani falshod foind
in his moutb; and howe greatly ough-
 test thou besides to waile the hard-
 nes of thy heart, which is not rent in
 twain with the remembrance of such
 a ruful countenance. O, if thou didst
 loue this Lord with such loue as thou
 art bound to doo, he louing thee so
 dearlye, with howe great feruour
 wouldest thou desire to gather vpp
 those pretious droppes of bloud and
 sweat, which did fal on the grounde,
 wher-with thou mightest washe out
 thy staines, and beautifie thy beastlye
 blemishes. Ah! what a spite shouldest
 thou beare that Cyreneus, who eased
 in some wise the paine of this Cele-
 stial Monarche, carying *b* his Crosse
 before him as a Royal Standard; and
 that which he bore then perforce,
 and maugre his wil, thou shouldest
 beare on thy backe with a willing
 and checrful courage, woting howe

the

a. i. Pe. 2. d

b. Luc. 23. d

c. Amb. li.

10. in Luc.

ca. 99. post

Hieron in

Mat.

Orig. hom.

35.

Theoph. &

Euthy cap.

67. in mat

Mat. 27. d.

Mat. 16. d

Mar. 8. d

Luc. 9. c

vbi quoti-

die addi-

tur.

III. DOLOV. MIST.

the same Lord hath saide: *That if any wil folowe him, he must take vp his Crosse and folowe him.* And seing thou hast not deserued to cary that Crosse, which Simon Cyreneus did, carye at least thine owne, like as thou art cōmaunded, that is to say, the toils and tribulations, which in this life shal befall thee. Carye also the Crosse of compassion, vnbethinking thee of that which thy Lord vouchsafed to suffer for thee; sith in this sort, thy seruice which now thou doest, shal be much more grateful to him, thē that which Cyreneus earst performed.

Luc. 22. d.

Meditate also in this Article the pitiful plaintes of those deuout women that *a* folowed him, who al of them wept ful bitterlye, seing the crueltie, wher-with the most patient Lambe was handled; but aboue al, take compassion of those teares, which the most mournful mother shed, who, like as she loued her sonne
more

more then did al the other women,
so did she weepe more bitterly then
the other, lament more then the o-
ther, and feele more greeuous cor-
seys then the other. O sacred virgin,
who can possiblye conceaue the ex-
cesse of thy most vehement griefes,
when thou sawest him whom thy
soule loued so tenderly, lodened with
that importable weight, weakned
with so many woes, pained with so
many woundes, condemned with so
many iniuries, felowed with theeues,
and adiudged to the death of the
Roode, which they caused him with
such reproche and paine to carye.
Euen such was thy soule then, as
was the figure which thou beheldest
with thy weeping eyes; neither did
the thornes of sorowe perce thine
entrals lesse, then those of woodd
pearce his most Reuerend head.

This

III. DOLOV. MIST.

This onely anguish, O my Soueraine Ladye, had beene sufficient to haue made thee dye, as it sufficed to make thee sowne, were it not thy life had been supernaturally preserued, to see the other tormentes which remained, for him in body, and for thee in soul, to suffer. O how much more willingly then Cyreneus did, wouldest thou haue performed his office, in carying of the Crosse; sith the strength which thy tēdernes and sorows denied thee, loue did make supply of, and the desire thou haddest to beare some part of the afflictions, which, without al pitie they gaue vnto the afflicted, and grieved thee no lesse then they did him-selfe. Lastlye consider the wordes, which our Redeemer spake, turning him to the wemē that wept, which ought to make thee careful, and desirous to bring forth some good fruit; sith otherwise, if thou beest a drye tree and barreine, thinke what

a. Daughters of Ierusalem, weepe not for me, but weepe for your owne faults, and for those of your children.

Luc. 23. d

what punishment thou shalt deserue,
if he be thus tormented for thy sins,
which was a greene tree, so pretious
and so fruitful.

A PRAYER.

HOWE grieuous and painful
was that viage to thee, O
most sacred virgin, whē thou
diddest accompanye thy deere sonne
to the monnt Caluary, carying the
Crosse on his backe, whereon he was
condemned to suffer death; wel did
thy manifold sighes geue testimonie
therof, as also the pitiful sobbes, and
aboundance of teares which thou
sheddest with the other wemen that
wept with thee, and accompanied
him. I beseech thee, O most doleful
mother, by the dolour and affliction
which thou feltest in that houre, that
by thine intercession I maye haue
such grace graunted me, as that I may
alwaies faithfullye accompanie the
same

III. DOLOV. MIST.

same Lord, in carying of my Crosse;
and that no worldly thing, be it pro-
sperous or contrary, may euer
seperate me from him.

Amen.



OF THE CRUCIFYING



*In Cruce dum pendet tenebris obnubis Olympi
Expulsat tumulos, & iuga celsa quatit.*

THE FIFT AND LAST
dolorous Misterie is of the crucifying of
Iesus Christ our Redeemer, touching the
which thou shalt meditate these pointes
folowing.

FIRST, howe being arriued to the
moist Caluary, which was the place
where they commonly did execute
offenders, those wicked tormentours
stript our Lorde out of his clothes,
so naile him naked vpon the Roode.

SECONDLY, consider the incomparable
torment, which the most milde Lambe receaued,
when they racked him out vpon the Crosse, and
that his most holy handes and feete were perced
through with great nailes, as also the wonderful
patience wher-with he endured euery thing.

THIRDLY, thou shalt meditate the
shame which increased his other annoyes, when
being thus naked and crucified, he was listred vp
vpō the Crosse, and placed a betwixt two theeues;
a mar. 15. c. and ponder here, what his most heavy mother
Luc. 23. c. felt, when she sawe him in this case, and hearde
Ioh. 19. c. the wordes which he spake being on the Roode.

IF THOU wilt dilate the me-
ditation of the first point,
consider, in what case our
most

OF THE CRUCIFYING 65

most louing Lorde was ; hauing finished this his last and most dolorous proceſſion, howe great the wearines was, which he felt , hauing made ſo long and labourſome a iourney on foote, and lodened a great peece of the way with the heauie burdē of the Croſſe. How gret his weaknes, which made him almoſt to ſowne , hauing ſhed ſo great a quantitie of bloudd out of the manifold woundes he had receaued. Howe great the affliction was , that oppreſſed his moſt ſacred ſoule, vnbethinking him of the extreme torments which he looked for, beſides thoſe that he had alredye endured ; and for the mitigation of ſo many paines and griefes, the bedd which they had prepared for him, was that harde and narrowe Croſſe, wheron they minded to crucifie him; and the drinke which they preſented to cōfort him withal , was that wine mingled with gal, to th'ende that no

V. DOLOV. MIST.

a. Mat. 22

d. & f.

Mar. 15. b.

Luc. 23 c

Ioh. 19. e

Psal. 98. c

Cyrl. Alex

ls. 12. m

Ioh. ca. 29.

ls. 1. histor.

Ecccl.

b. Ps. 68. d.

of his senses or members might goe
scot-free without their peculier tor-
ment. O sweet Iesus, thou which art a
most pleasaunt hony-combe descen-
ded from heauen to a sweeten the
sournes of men, and to ease their an-
noyes and griefes, findest no one a-
mongst them that wil take compas-
sion of thee, nor geue thee any momēt
of rest, yea, cōtriuē new means how to
afflict thee, and to heape b sorow vpo
sorow. O ingrateful world, how yl a
counterchange is this thou geuest to
thy maker and benefactor, which for
hony affordest him gal; and for so-
lace, sorowe; and hatred for the loue
wher-with he created thee, and came
to redeeme thee; and this thine in-
gratitude and most blame-woorthye
blindnes is cause of thy so barbarous
crueltie, as meaning to crucifie him;
thou wilt stripp him out of his clo-
thes, that he may go naked to suffer
deth, who came naked into the world
to geue thee life. Consider then, with

OF THE CRUCIFYING 60

what inhumanitie those cruel hangmen plucke off his clothes, and withal plucke off his tender skinne, and part of the fleshe which did cleaue thereto. Behold, how the most beautiful of al men standeth naked, and fraightful of shame, amongst so gret a multitude of people, bleeding anewe al ouer, through the rauing of his former woundes; and ponder the intolerable grieve of his most heauie mother, when she sawe him bereft of the robe which with her own handes she had wouē for him, & without part of the skinn and flesh which she had geuē him in her entrals; and clothed only with dolours, heauines, and confusion, with which kind of attire his soul was also couered. Learne here to loue pouertie, seing he loued it bso greatly, who was geuē to vs for a teacher; & was borne poore, liued poore, and poore and naked departed this ingrateful world.

a. Ioh. 19. d.

*b. 2. Cor. 8. 6
Ber. Ser. 1
de Viz. No
tuit.*

*Amb. ca. 13
instit. virg.*

I. ij.

IN THE

V. DOLOV. MIST.

IN THE meditation of the second point thou maiest pause in like manner, considering, howe aboue al the dolors and torments, which the most innocent Lambe endured, they passed, which he felt, when his most sacred handes and feet were with huge nailes fastned hard vnto the Crosse. Consider the cruel blowes wherwith they nailed him; and how the blowes missing many times through the fiendish fury, where-with they were enraged (as we may godlily meditate) they fel many times vpon the palmes of his handes, and vpon his fingers & toes, with such a force, as those delicate partes were wholly crused in sunder, and wounded with intolerable torment. Behold like wise, how to make his members stretch out to the holes which they had already bored in the Crosse, they racke the out so vehemently, as they plucke the bones out of the ioyntes with incōparable

OF THE CRVCIFYING. 67

parable griefe; wherby was that fulfilled, which Dauid had prophecied, *a* saying: *They haue bored through my handes and my feete, and haue numbred al my bones.*

a. Psa. 21. b

Behold then, how these sacred armes of our most louing Lorde are thus stretcht out vpon the Crosse, redy *b* to embrace al those, that wil draw nighe vnto him; euen like to that his infinite charitie, where-with he suffred for al. Beholde these most puissant handes that earst created heauen and earth, and wherewith he had wrought so many miracles, howe they are now *c* nailed fast to the Roode, and distil forth that pretious liquor of his most sacred bloud, sufficiēt to cure al their spiritual infirmities that wil gather therof; sith this is the wholesome and most approued mirrhe, which the Spouse *d* faith in the Canticles, that her handes and fingers did distil. Consider also, how those huge nailes were not onely driuen through the moste holyc

b. August.

c. Zac. 13. a

d. Can. 5. a.

V. DOLOV. MIST!

holy Sonne his handes and feete; but also perced the entrals of his blessed mother being there present. O what a horrible sounde made those vehement blowes of the hammers in her eares, which, no doubt, did more torment and wounde her woful heart, then if in very deede her holy hands had been stroken through. And this was a cause of doubling our most merciful Lorde his tormentes, who wist it wel inough, and loued her so tenderly, and tooke great compassi- on of her paines; in such sort, as be- sides the torment which these out- ward nailes did occasionate in his bo- dye, he had other inwarde nailes which afflicted more vehemently his most sacred soule. O most patient Ie- sus, how art thou on euery side enui- roned with annoiances? Rightlye

*Ps. 68. a. maiest thou say, ^a that the waters of tri-
bulation are entred into the very botome of thy
soule*

OF THE CRUCIFYING. 68

soule; and thine inuincible patience
abideth al, which maketh thee be-
come dombe, and to stande like a
Lambe, & before those that shere thee
and torment thee. And if haply thou
openest thy mouth, it is only to *b* ex-
cuse & to pray for thē, for so much as
thine infinite charitie is that which
holdeth thee surer nailed and fast-
ned to the Crosse, then doo those
material and yron nayles, minding
with this so great cost, to conſect a
ſoueraigne medicine to our ſaluation.

a. Iſai. 53. a

b. Luc. 23. e

Beda ca. 94

in Luc.

Leo Ser. 11.

de Paſſio.

Theoph.

Anſelm.

CONCERNING the thirde point,
thou haſt a more ample matter to en-
terteine thee, pondring how our Re-
deemer being crucified, was exalted
on high vpon the Crosse, that as he
died for al men, ſo he might be ſcene
of al men. This exaltatiō had *c* Moi-
ſes earſt prefigured, whē he raiſed vp
the Serpēt of braſſe in the wildernes;
ſithens like as thē al they were healed

c. Nu. 31. e

Ioh. 3. b

I. iiij.

of

V. DOLOV. MIST:

of their corporal wounds which looked vpon the Serpent; euen so they, which with a liuely faith behold this Lord exalted vpon the Roode, receaue cure of their spiritual infirmities, which are farre more dangerous. Pause therfore (O my soul) pause and shroude thy selfe vnder the shadowe

a. Cant. 2. a of this *a* tree of life, if thou wilt rightly repose thee, and cure thy festred woundes. Behold the wholesome

b. Den. 28 g fruit that hangeth *b* thereon; which albeit thou seest naked, contēned, blasphemed, and reprobued of this miscreant natiō, yet is he most sweete, most high, and of infinite Maiestie; God hiddē, who vouchsafeth thus to dissemble and cloke his puissance, to make his mercy so much the better knowē.

e. Can. 2. e Gather then this pretious fruit, and
Jer. 48. d. trial shal teach thee the meruailous
d. Ber. Ser. vertue thereof. Make thy nest like a
61. in Can. simple doue, in the crannies and holes of this *c* rocke, that is to say, in *d* his
 most

OF THE CRUCIFYING. 69

most sacred woundes, sith he geueth thee leue, yea, inuiteth thee so to doo. Weigh wel the throne which this day the eternal King hath chosen amongst two theeues and trespassers, in the same mount where such accustomably were executed; meaning to signifie by this, that as for sinners and offenders he descended from heauen, and was borne in the world; so did he for sinners and theeues dye in that place betwixt theeues, paying by this meanes that he had not ^a stolne, and taking away the filth and ^b infamie of that stinking place, with the most sweete incense of the sacrifice which he offred. Learne moreouer in this point to doo according to the example which is shewed thee in the ^c mountain, crucifying thy flesh with her vices and concupiscences, as the ^d Apostle doth admonish thee; sith it is not meete that thou seeke after delicacies & superfluous pamperings of

^a Ps. 68. ^a

^b Abac. 3. ^d

^c Exo. 25. ^d

Heb. 8. ^b

Act. 7. ^f

^d Gala. 5. ^d

Rom. 6. ^a

Colos. 3. ^a

V. DOLOV. MIST.

*a. Isa. 1. 4.
Psa. 37. 4.*

b. Bernard.

*c. Gen. 2. 6
Eccl. 24. c*

d. 1. Pet. 1. c

of the fleshe, seing thy Lord his flesh
thus cruelly handled, as from the sole
of his foote vnto the crowne of his
head there is no one free spot in him;
And very indecent should it be, that
vnder a head crowned with thorns
the other partes should not be nice
and delicate. Contemplate lastly in
this point the extreme dolors which
the most ruful mother felt, at such
time, as standing by the Crosse, she
saw him heaued vp thereon, naked,
racked, al wounded, hauing his hands
and feete perced through, whereout
those foure flouds of bloud did issue,
being farre more pretious then the
foure flouds that issued out of ter-
restal Paradise; when she behelde
those gracious eyes wanne and pale,
where-with he was wont to comfort
al those that were heauie and afflic-
ted; that beautiful face, wherein the
Angels desire to looke, difformed
and withered; that diuine head ful of
thornes,

OF THE CRUCIFYING. 76

thorns, which had ^a not where to rest
 it. O Queene of heauen, what dolor ^{a. Mat. 8. 9}
 was euer like to thine, when with thy ^{Luc. 9. 2}
 weeping eyes thou beheldest this wo
 ful figure! O, howe much more were
 thy anguishes sufficient to darkē thy
 most heauy heart, thē was the ^b dark- ^{b. Luc. 23. f}
 nes which came then vpon the earth,
 sufficient to darkē it. To whom may
 I compare thee, or to whom may I li-
 ken thee, O most sacred virgin, thine
 affliction and tribulation, being so
 great as is the Ocean Sea! If the An-
 gel, when he first saluted thee, did cal
 thee, ^c ful of grace, at this instant he ^{c. Luc. 1. 2}
 may cal thee, ful of griefs and sorow,
 so great a part of the bitter cupp,
 which thy deare sonne dranke, be-
 ing fallen to thy share; to whom, I
 humbly beseech thee, to offer those
 greeuous dolors, which thou then
 enduredst, like as he offered al his
 bitter griefes, and the bloud he shed,
 to

V. DOLOV. MIST.

a. Ps. 83. c

b. Gen. 9. b

Eccle. 43. b

Haba. 3 b

a. I. Re. 16 d

to his eternal Father for the redemption of the world. And thou, O celestial Father, behold, in al humilitie I begg it, beholde the *a* face of thy Christe, and smel the sweetnes of the sacrifice which he offreth thee. Regard those out-stretched armes, that represent the bowe which thou promisedst to place in the cloudes *b* in signe of peace and frendshipp, which thou vouchsafedst to make with mankinde. Listen that sweete musike he maketh with the wordes he speaketh on the Crosse, where his head is al to torne, and his members and sinewes stretched out like Dauids harpe, whereon when he played, *a. I. Re. 16 d* he made the fiend to flye; and seing al that he hath done and suffred, hath been to appease thee, and to obtaine mercie for vs, accept the same, O Lord, and send vs from heauen thy holy benediction.

A PRAYER.

OF THE CRUCIFYING 71

A PRAYER.

WHAT grieve was euer like
to thine, O Virgin & most
woful mother, when thou
fawest thy dearly beloued sonne ex-
alted on the Crosse, fastned thereto
with huge nailes, from topp to toe al
wounded like a lepre; hauing gal and
vinegre geuen him to drinke, and
blasphemed and mocked of that wic-
ked nation! O howe in very deede
did then the dagger of woes, which
Simeon had foretolde thee, pearce
through thy most afflicted soul! I be- *a. Luc. 2. 6*
seech thee humblye, O most woful
Lady, with ioyned hands, that for thy
sonne his most bitter passiō, and thy
compassion sake, thou wilt obtaine
me graces to feele the taste of his so
strange torments, and of thy exces-
siue sorows, that being touched with
a true compunction, I may crucifie
mine olde man with al his vices &
concupiscences. Amen.

THE



¶ THE FIVE LAST
MISTERIES ARE CAL-
LED GLORIOVS,
FOR THAT THE MOST
HOLY VIRGIN MARYE RE-
CEAVED THEM, AFTER
HER SONNE WAS WHOL-
LYE GLORIOVS, TO
WITT, BOTH IN
BODY AND
SOVLE.

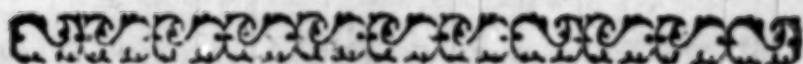


OF THE RESVRREC- 72
TION.



*Post triduum sospes repetit data membra se;
pulchro:
Tartareaq; refert rapt a trophea domo.*

I. GLORIOUS MIST.



¶ THE FIRST WHEREOF
is of his triumphant Resurrection, about
the which thou shalt meditate these
pointes following.

a. Ps. 15. b

b. Zac. 9. c.
Col. 2. c.

FIRST, howe our Redeemer being
dead, his most sacred soule descen-
ded downe to a Limbo to comfort
b and deliuer thence those holy fa-
thers, which had so long time loo-
ked for him; with whom he staid til Sundaye
mornning, when very early he returned to the se-
pulchre, and taking againe his most holy bodye,
he rose vp glorious, and issued out of his closed
sepulchre.

SECONDLY, thou maiest meditate,
howe our Lord being thus risen vp, he appered
c. Niceph. first to his most holy c mother, who receaued an
cap. 32. li. 1 incomparable glaiues, seing him risen vpp so
Hist. Eccl. beautiful and so glorious.

THIRDLY, meditate, howe after he had
d. Luc 24 b remained some space with his most biessed mo-
E. f. ther comforting and reioysing her, he went af-
Act. 1. a terwardes to performe the same office to his
c. mat. 28 b d Disciples, and his other deuout seruantes,
Mar. 16. b amongst the which, he first appered to good
c Mary Magdalen, who loued him most fer-
uently, and with greatest desire did seeke him.

IN THE

OF THE RESVRRECT. 73

IN THE firste point thou maiest entertaine thy selfe, meditating, how al those holy Fathers, Patriarches, and prophets, with al the other righteous persons which had been dead from the beginning of the world, were al detained in Limbo, expecting the happye comming of our Sauour, who with the same charitie and humilitie, wherewith he had hūbled him-selfe, in suffering death vpon the Crosse, vouchsafed also to humble him-self, in descending downe to Limbo, and visiting that blessed congregatiō, which with such feruent zeale had long time desired to see this happy daye. I leaue thee now to thinke, what surpassing ioy those sacred soules receaued, when they sawe this most sacred soule of Christ vnited to the Diuinitie enter with such triumph and puissance into their prison, and with his brightnes to illuminate those mis-

Aug. li. 20

de Ciuit.

ca. 15.

Hier. in ca.

4. ad Ephē.

b. Phil. 2. E

c. Aug. Ser.

137. de

tempore.

K. j.

tie

I. GLORIOUS. MIST.

tie dungeons; and vnderstood besides what he had done and suffred in the world, and then, wherfore he was descended thither to be onely to deliuer them out of their imprisonment, and to make them endlesse happie.

What tongue can woorthelye tel their consolations, their ioyes, their songes, praises, and benedictiōs, which they sounded forth in praise of their glorious benefactour? Neuerthelesse, albeit the ioye of these redeemed soules were so exceeding great, yet farre greter was that of their Redeemer, beginning now to see the glorious fruit of his great paines, and the great good, which his grieuous passion had wrought. O, with how great

a. Ps. 117. d reason might eche one then *a* saye:

This is the day that our Lorde hath made, let vs reioyce and be gladd therein: Where note, that albeit it may seem other-whiles, that our Lorde hath forgotten his elect, and that which he hath promised them; yet doth he not so, but ex-

OF THE RESVRRECT. 74

pecteth the fittest time, wherein he knoweth how to fulfil the same, like as we see he hath here done to-wardes these good holy Fathers. We must not therefore wauer in our be-liefe, but abide and waite with pati-ence for his most holy comming. Si-thēs as the Prophet Abacuch admo-nisheth vs : *a Our Lorde, whom thou hast so*

greatly called on, wil come at length, and wil not tye ; if he tary, expect him ; for he that commeth, wil come , and wil not tarye long.

Consider also in this point, howe our Savi-our hauing staide al Saterday with those holy Fathers, reioycing and cō-forting thē, as wel thou maiest ima-gine, his most blessed soule did on

b Sunday morning returne to reuiue his most sacred body, which laye in the sepulchre; wherinto he entring, made it become so beautiful and glittering as the Sunne; and that bo-dye which earst through the tor-mentes of his passiō was al wounded,

a. Aba. 2. a

b. Euang.

vbi supra

Act 10. f

Ec. 13. e

Rom. 4. d

Ec. 8. f

1. Cor. 15. a

2. Tim. 2

Nic. ca. 37.

K.ij.

al 4. l.

I. GLORIOUS. MIST.

al blacke, and al difformed & like a
Lepre, presently after it was vnited
to the most sacred soule, and by it re-
uiued, became the most beautiful of
al bodies; & the blacknes being now
changed into brightnes, the woundes
and deformitie conuerted into an in-
comparable beautie, he reserued on-
Luc. 24. f ly the & fiue most sacred woundes of
Ioh. 20. e his handes, feete, and side, in memorie
of our redemption, the which doo
wonderfully shine forth, and beauti-
fie the same; and the sight therof cau-
seth a singuler contentation to the
blessed Saintes, and moueth his eter-
nal Father to mercy in our behalves,
when for this intent it pleaseth him
to shewe them. O, happy are those
euer, that shal enioye such a sight! O
what a Mirrour is this so cleare and
beautiful, wherein we maye eftsoms
take viewe of our selues, to know our
defects, and to reioyce our hartes, like
as his disciples did reioyce eche time,
that

that the same Mirrour did shewe it selfe vnto them; and at this day are they neuer satiated with beholding it in heauen.

*a. mat. 28. b.
Luc. 24. e. f.
Ioh. 20. e*

IN THE second point thou mayest enterteine thy selfe, meditating and beholding with the eyes of thy soule, howe our Lorde and Redemer did presently after he was risen vp, visite his most holy *b* mother, whom thou maiest wel beleue, to haue been the first, albeit in the Gospel there is no mention made thereof; for, that being a cōmaundement of his, which the wise man reporteth, *c Honor thy Father, and forget not thy mothers sorowe*, howe were it possible for the most obedient sonne to forget his mother, who loued him so dearly, and had so bitterly wailed, wept, and sorowed his passion and paineful death? Whye should not she be visited and comforted before al others, which was more afflicted then al others? If, as

*b. Niceph.
ca. 32. lib. 1.
Sedul. in
carm. Pas.
ca. 20. de
Resur. ver.
4. a fine.
c. Eccl. 7. e.
Tob. 4. a*

I. GLORIOUS MIST!

a. Luc. 24. e the Euangelist *a* reporteth, our Lorde
Niceph. did, after he was risen vp, appere to
cap. 34. & S. Peter that had earst denied him,
35. 1st. 1. why shal not we beleeeue, that he ap-
 pered first to his blessed mother, that
 neuer did denye him? yea, continual-
 lye confessed him, and loued him a-
 boue al; and in whom alone the faith
 remained firme and incorrupted. Ad-
 mitt therefore it was so, as reason re-
 quireth it should be, force thy selfe to
 meditate a litle, what ioy this blessed
 Lady felt, when, being solitary in her
 chamber, weeping, waiting, and lon-
a. Mal. 4. a ging to see the sonne of *b* righteous-
 nes rise vp, to lighten and clear her
 darke and doleful heart, she sawe her
 self in a moment enuironed with the
 glittering beames of the beautiful
 light thereof. Howe great her glad-
 nes was, when she sawe that bodye
 which she had lately left in the se-
 pulchre dead, al wounded and defor-
 med, nowe liuing, whole, glittering,
 and glorious. How great contentatiō

OF THE RESVRRECT. 76

she receaued, when she sawe the soue-
raine beautie and brightnes restored
to that face ful of al graces, and
those diuine eyes, wher-with he loo-
ked vpon her so cleare and so louely.
What pleasure her sence receaued,
when with her eares she heard the
most sweete voice, where-with he sa-
luted her. Howe soueraine her exul-
tation was, when she saw those most
sacred armes embrace her so louing-
lye, and how with those most sacred
handes which she had so lately seene
fastned to the Roode, he with such
pietie wiped ^a off the trickling tears
of her reuerend face; then might she
saye, and that with great cause, that
sentence of the Prophet ^b Dauid;

a. Isai. 22. 8
Apoc. 7. d
Eccl. 21. b

b. Ps. 93. d

*According to the multitude of griefes that
my heart hath suffered, thy consolations haue
reioyced my soule.* Consider then in the
best wise thou canst the sweete com-
munication that passed betwixt the
blessed mother and the Sonne, the
which

I. GLORIOUS MIST!

the which, wel maye we beleue, did occasionate no lesse comfort to the mother, then did his sight, albeit she could vtter but fewe wordes, by reason she was wholly rapt in beholding that glorious vision which she had before her eyes, and in viewing eue-ry particuler fealtie of that body, and that amiable countenance, whose brightnes and beautie did so greatlye delite her nowe, as did the seing of it blacke and wounded heretofore torment her, in the time of his painful passiō. In like maner, beholding those wounds, which in his death had perced her virginal heart with sorowe, nowe became so faire and so glittering, she was therby replenished with so great a ioye, as she remained like one astonished, not being able to pronounce scarce any one word. Reioyce therefore, O Queene of heauen, sith thou hast so great causes to reioyce thee; Let thy spirite now be glad in
God

OF THE RESVRRECT. 77

God thy Sauour, who hath fully satisfied the lōging desires of thy soule? Nowe thou seest him risen vp again, whose death thou earst lamentedst.

Now is winter, and the stormes of his persecutions, ignominies, and tormentes cleane passed ouer; now liueth he, and death shal haue no more ^{a. Can. 2. 8} any dominion ouer him. Thou seest him nowe farre more exalted then he was before depressed; now is he a conquerour of Death, of Hel, and of the Diuel; nowe is neither he to suffer anye more, nor thou to haue any further feare. Reioyce therfore, O Lady, and let thy soule receaue solace through his triumph and Resurrection, as it was before made sorowful, euē almost to death, through his painful death and passion. ^{b. Rom. 6. 6}

IN THE THIRDE point thou maiest in like maner enterteyne thy selfe, being a matter of great consolation, considering howe our Lorde,
 looke

I. GLORIOUS MIST.

a. Mat. 28 b

Luc. 24. b

Joh. 21. a. b

Act. 1. a

Nic. ca. 34

E. 35. 4. 1

looke what office he had performed to his most blessed mother, and the same vouchsafed he to doo to his Disciples, and other deuout seruants; wher-with we may wel belecue, that the louing Ladye replenished with charitie, was very wel contented, yea, desired him so to doo; sithens, like as when he was borne, she laide him in a manger, signifying thereby, that albeit she alone did beare and bring him forth, yet would she not haue him for her-selfe alone, but for al; euē so would she not haue al the ioye of his glorious resurrection to her-selfe alone, but would in any wise, that others were made partakers thereof. Meditate therfore, how he first appeared to good *b* Mary Magdalen, according to the testimonie of the holy Euangelists, who went with the other deuout womē to *c* annoint him with pretious oyntments (which they caried with thē) in the sepulchre; where not finding of him (albeit her com-

φ. mar. 16 b

e. Ibid. 16. a

Luc. 24. a

panions went away) yet would not
 she depart, sith loue held her fast lin- *a. Ioh. 20. 8*
 ked to the place where she had earst
 left him, whom she so dearly loued,
 and remaining there weeping, she
 with a desire she had to finde him
 dead, merited to see him aliue and ri-
 sen vp, albeit in Gardners weede, *b. Ibid. d*
 in such sort, as she sawe him and knewe
 him not, our Lord aunswering herein
 to the disposition of her soule; for
 she loued and doubted, as he for the
 same reason appered *c. Luc. 24. 6*
 in pilgrims shew to those two disciples that went
 to Emaus; where thou maiest note,
 how this Lord knoweth at one time;
 how both to comfort, instruct, and
 manifest the defects of his elect, and
 how such are best fauoured of him
 as most feruently doo loue him, like
 as we here see by good Mary Mag-
 dalē, to whō for her feruent loue sake
 was this prerogatiue geuen, that she
 might first see her deerlye beloued
 Master;

I. GLORIOUS MIST.

8. Ioh. 20. d master, and that she might be the messenger to announce the ioye of his Resurrection to those that litle thought therof, by reason of the heauines they were in, through the remembrance of his death and doleful passion.

Thinke nowe, (good Christian) think attentiuely, what ioy that most denout gentlewoman did feelee, whē she both sawe and knew her so deariely beloued master. Ah Lorde, howe that heart leaped againe for ioy, whē *8. Ioh. 20. d* our Sauior called her *6* Mary, and she answered him forth-with with this louing word of master. O what a soudaine chaunge is this, how present an alteration? What did thy hart feelee (*8. Ioh. 20. d* O good Mary Magdalen) being thus in a moment deliuered from thy surpassing sorows, and surseased with such a wonderful consolation? What a boiling heat of hart was *Mat. 28. b* that, that made her so impotent ouer her selfe,

as

be about to embrace him, like one
 dronke in loue, wherby she quite for-
 got her-selſe of his moſt ſacred Ma-
 ieſtie. O moſt happy teares, where-
 with ſhe bedewed the ground of that
 garden; which made her ſo ſoone to
 reape ſo ſweete a fruit; happy the
 perfeuerance, which made her tarye
 ſtil in that place, wherby ſhe was ſo
 ſingularly reioyced and comforted of
 our Sauour. O happy loue, *a. Can. 3. 6*
 ſtrong thē death, which made her to
 finde the authour of life reuiued and
 riſen vp, in the very place of death.
 Contemplate afterwardeſ, howe ſhe *b. Mal. 4. 4*
 hied her to tel theſe ioyful tidinges
 to the Apoſtles, *b* whom, euery one *c. Luc. 24. 8*
 of them, this Sonne of righteouſnes *Nic. ca. 34*
 minded to white, conſect, and illumi- *eg. 35. 12. 1*
 nate; for like as he was borne for al,
 and died for al, ſo did he riſe vp again
 for al, and vouchſafed to cōmuni-
 cate the ioyes of his Reſurrection to
 al; forgetting neither Peter, who de-
 nied

I. G L O R I O U S M I S T.

a. mat. 28. c niened him, nor the other Apostles,
Mar. 16. c who were nowe for woe and distrust
b. loh. 20. f departed from Ierusalem; *b* neither
Nic. ca. 35. Thomas, who cōtinued so long time
ls. 1. in his obstinate incredulitie; wherby
 is shewed vs, howe much more this
 Lord is inclined and prone to com-
 fort and to fauour, then to afflict and
 punish; seing how in counterchange
 of those fewe dayes, wherein he per-
 mitted them through his death to be
 scandalized, troubled, and afflicted, he
 did afterwarde comfort and reioyce
 them farre more with his desired pre-
 sence, appering many times to them,
s. Act. 1. a during the *c* fortie daies; mening ther
Nic. ca. 34 by to ascertainē thē the better of the
ls. 1. hist. veritie of his Resurrectiō: whereout
Ecc. thou maiest learne to put thy trust in
 this most faithful Lorde. And albeit
 thou feele thy selfe other-whyles af-
 flicted and greeuously tempted, dis-
 paire not yet, for he wil haue care to
 comfort and visite thee in due time,
 and wil deliuer thee out of al thy

temptatiōs and afflictions, according
 as it is written: *After a storme he sendeth a calme, and after sobbes and teares, he giveth consolations.* A. Tob. 3. d

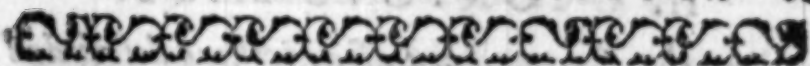
A PRAYER.

AFTER a storm the aire groweth commonly clear againe; even so is it happed to thee, O most Souerain Queene of heauen, for after the stormie and woful time of thy dere Son his passiō, the bright and calme day of his Resurrectiō appeared to thee, wherein thy heart was incomparably reioyced, seing him risen vp glorious, immortal, and impassible. I beseech thee, O glorious Ladi, by that ineffable exultation which thou receauedst on this most happy dai, that it mai please thee to make me partaker therof, obtaining me that I may dye to mine old life of sinn, and may rise vp againe with a newe life of grace, by means wherof I may afterwarde attain to the true and perpetual life of glory. Amen.

THE ASCENSION.



*Victor agit spolijs auctos in sydera currus:
Et Patris aeterna dexter in arce sedes.*



¶ THE SECOND GLO-

rious Misterie is of the Ascension of our Lorde, concerning the which thou maiest meditate these pointes folowing.

FIRST, how our Lord appered the a fortie day after his Resurrection *a. Act. 13. a* to his Disciples then being b at ta- *Nic. ca. 34* ble, and lamed their slacknes and *lib. 1.* difficultie in beleeuing his Resurrection, and afterwarde taught them what they b. mar. 16 ought to doo after his Ascension, and commaun- *Luc. 24. f* ded them to goe to Mount Oliuet, there to see him ascend.

SECONDLY, thou shalt meditate, howe al our Lord his Disciples being gathered together in the Mount Oliuet, as also the most holie mother our Lady, and the other deuout women there with them, our Sauour came to the place where they were, hauing with him those blessed groupes which he had earst deliuered out of Limbo; and after he had spoken to them, and bidd them al fare-wel, he begaune in their sightes to mount vp to heauen with great triumph and exultation,

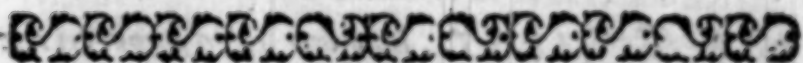
THIRDLY, consider, how the blessed mother, with the Disciples, and other deuout womē, as they were al-together looking vp to heauen,

L. s.

where

II. GLORIOUS MIST.

a. AB. 1. b where they saw our Lord ascend, there descended
a two Angels downe cladd in white, aduertising
them to make no longer abode there, and then
they al of them returned backe to Ierusalem.



IN THE firste point thou
maiest meditate the excee-
ding clemencie and lowlines
of this our Lord; who being that he
was, did neither disdaine, ne was asha-
med to visite his poore seruants, and
to stay with them in any time, place,
or disposition whatsoeuer. Sith as the
b. mar. 16 b Gospel *b* telleth, he appered to them
when they were at table, and perad-
venture did *c* eate with them, therby
c. Luc. 24. f to doo thee to witt, that thou maiest
at al times, and in al places securely
cal vpon him, and howe thou ough-
test to enforce thy selfe to order al
thine actions in such sort, as if euery
houre thou diddest expect his holyc
visita-

OF THE ASCENSION. 85

visitation. Note moreouer, howe his
 checkes and scoolinges be of a Fa-
 ther that loueth vs right tenderly,
 and is greatly desirous of our profite.
 Like as thou seest here, howe after he
 had found fault with his Disciples
 incredulitie, he forthwith taught and
 instructed them of that they ought
 to doo in going rounde about the
 world, besides other graces and fa-
 uours which he did impart vnto the. *a. mat. 18. d*
 At what time therefore thou feelest *mar. 16. c. d*
 either inwardly his rebukes, or out- *Luc. 24. 2*
 wardly his rodde, be not troubled *Ioh. 20. 9*
 thereat, nor anye deale discoura-
 ged, but beleue assuredlye, that in
 thus exercising his whipp, he doth
 like a louing Father, who, as holyc
 writt doth *b* witnes, *Chastiseth him whom* *b. Heb. 12. b*
he loueth, and scourgeth him whom he taketh *Apoc. 3. d*
for his childe. Contemplate then the sin- *Pro. 3 b*
 guler ioye wher-with the holy Apo- *Iob. 5. c.*
 stles were furseased, in beholding
 their most louing Master; and
 L. ij. with

II. GLORIOUS MIST.

and with what attention they gaue care to his diuine wordes; and if the most holy mother wer thē present amongst them (as with godly deuotiō we may belecue she was) howe much more she desired to behold and heare her sonne, then to taste any corporal foode: and if at other times when she was at table with him, she forgot to eate her meat, as we may wel belecue she did, through the contentatiō she receaued by looking of him, howe much more did she so this last time, woting, how presently after he was to depart this world. O sacred virgin, who can possibly conceue, with how sundry cogitations thy heart was at that instant occupied! for on th'one side thou wast delighted with beholding his so amiable presence, on th'other side thou languishedst, vnbe- thinking thee, how, not many houres after he should be taken from thee, and that thou shouldest remaine here
in

OF THE ASCENSION. 83

in earth, he ascending vp to heauen, whose absence could not choose, but be greatly grieuous to thee; in such sort, as the self-same cause and obiekt did make thee both glad and sorrowful; howbeit, this did in th'end chiefly comfort thee, that thou knewest such to be his wil and pleasure, whereto continually thou diddest conform thy selfe.

*I*N THE meditation of the second point thou maiest intertaine thy self, being a matter of great deuotiō, considering the wonderful Ascension of our Lorde, and beholding with the eyes of thy minde euery particularitie of the maner of his ascending; the which wil, no doubt, afford thee gret comfort and spiritual fruit. For if the

*4.4.Re.2.5
Eccl.48.6*

Prophet Elias promised to geue his Disciple Heliseus the gift of his spirite which he required, if so be he saw him ascend in that fierie chariot, where-in he was transported into

L.iiij earthly

II. GLORIOUS MIST

earthly Paradise; howe much more
 iustly mayest thou hope to obteyne
 a greater gifte, if thou contemplate
 and viewe with the eyes of thy
 minde deuoutly and with attention,
 howe, not the Prophete Elias, but
 the Lorde of al the prophetes ascen-
 deth; not in a chariot of fire, but by
 his owne vertue and power; not in-
 to terrestial Paradise, but into the
 Imperial heauen, where he sitteth
 on the right hande of his eternal Fa-
 ther; and if, as S. Paule^b saith, Christe
 when he ascended into heauen, gaue
 many giftes to men, wel maiest thou
 beleue he wil doo the same euen
 nowe towardes them that doo spiri-
 tuallie contemplate the same As-
 cension. Open therefore thine inter-
 nal eyes, and with great faith and at-
 tention beholde howe the most ho-
 lye Virgin with al that blessed com-
 panye that associated her, being arri-
 ued

a. Ps. 109. a

Mat. 22. d.

Mar. 16. b.

Luc. 22. d

Act. 7. 2

Aug. 116. de

fide &c

Symb. ca. 7.

b. Eph. 4. b

Psalm. 67. b.

OF THE ASCENSION. 84

riued to the mount Oliuet, her most
 sweete sonne came also to the same
 place with the sacred spoiles of so
 many soules as he had earst deliue-
 red out of Limbo. Doo nowe con-
 template, with howe great sweetnes
 and affabilitie he talked to euerye
 one; with howe great benignitie he
 embraced euerye one; with howe
 great charitie he blessed and com-
 forted euerye one; and if he did thus
 to al, consider in what maner he be-
 haued him-selſe towardes that his
 most sacred Mother, who loued him
 more then al, merited more then al,
 and was more tenderlye moued
 then al with his departure. O howe
 much more sugred wordes maye
 we thinke he spake to her, howe
 much more singuler fauours he did
 her, and howe much more amia-
 bly he embraced her. The blessed

LUC. 24. 8

Liiij.

Mother

II. GLORIOUS MIST!

a Undecim annos a morte Christi Maria vixisse dicitur apud Niceph.ca. 3.li.2.hyst. Eccl.ex Enodiso.
 mother desired to accompanie her most dear sonne, without whose presence and company her life was lothsome and painful to her; how-beit, it was not graūted her, our Lord vouchsafing, that she for *a* some time should remaine here in the world, as a Keeper and comforter of that litle flock, which the good Sheppard left comfortlesse with his departure; neither thought he it meete, that in one day they should be made Orphans, being depriued of such a Father and a mother; the which this Lady vnderstanding, quieted her-selſe, and like an humble and obedient hand-maid resigned her wil to his diuine wil, saying haply the same wordes in the Ascension, which she vttered in the incarnation; to *b* wit, *Beholde the hand maid of our Lord.*

Hauing then in this wise talked with euery one, and taken his leaue of them al, behold, how by litle and litle

OF THE ASCENSION. 85

litle he beginneth to eleuate him-self
 from earth, and to mount vpwardes
 into the aire with his hands lifted vp
 on high, wher-with he blessed the,
 and with his eyes fixed on them, did
 amiably behold them. Here maiest
 thou meditate, what the most sacred
 virgin, with al that holyc assembly
 felt, seing him mount vp thus trium-
 phantly; how their heartes did rent in
 twaine through loue, and howe they
 melted againe with teares, seing him
 goe further and further from them;
 and how they withal were incompa-
 rably reioyced, by beholding the tri-
 umphe and Maiestie, where-with he
 ascended, and hearing that heauenlye
 melodie, which the Angels and bles-
 sed Saintes did make, who al of them
 sounded forth most melodiously the
 praises of this triumphant Conque-
 rour; so that the hearing and seing of
 these thinges could not choose, but
 make them for ioye and tendernes of
 heart

Luc. 24. 8

II. GLORIOUS MIST.

Heart poure forth plentiful streames
of teares. O glorious day, O Soue-
raine-sweet solemnitie, O most re-
nowned triumphe! thus is he hono-
red ^a whom the King of heauen wil
honour; thus is he exalted, ^b who
humbled him-selfe so profoundly;
thus meriteth he to triumph, who
hath obtained so glorious a victorie.
Behold, O King of heauen, thy exal-
tation, and the name aboue al names
that was geuen thee for being thus
humbled and made obedient to the
death of the Crosse. Beholde, howe
thou beginnest nowe to reape the a-
boundant fruit that was promised
thee, for hauing ^c lost thy life for our
sinnes. Beholde the noble triumphe
thou hast attained, for hauing with
such prowes ouercome so daunge-
rous and difficult a daye. Gett thee
therefore, O Lord, gett thee now to thy
^d rest, seing thou hast taken so great
paines,

a. Esther

c. c.

b. mat. 23. b

Luc. 14. c

Ec. 18. c

c. Isai. 53. d

d. Ps. 131. b

2. Par. 6. g

OF THE ASCENSION. 86

paines, and carye with thee the arke
of thy sanctification, that is to saye,
thy most sacred humanitie, which is
the most rich arke, whereout was ta-
ken that pretious treasure of our
redemption. Be ^{a. Ps 4. 107.} thou exalted aboue
al the heauens, O my God, and thy
glorie be ouer al the world; Al An-
gels, and al men yeeld thee due adora-
tion and reuerence, seing thou hast
enriched and reioyced them al with
this thy glorious and most miracu-
lous Ascension.

IN THE THIRDE point thou
maiest in like maner enterteyne thee,
meditating, howe the most blessed
Mother remained with that holyc
flocke in the mountaine, where she
sawe her most glorious Sonne as-
cende vp to heauen; who al of them
accompanied him with their corpo-
ral eyes whiles they might possi-
blye discerne him, and did after he
was

II. GLORIOUS MIST.

Act. 1. 6.

was once out of sight (being receiued into a white a cloude) associate him with their soules.

Contemplate a while here, how she with the other lookers on, being al of them deuoutly on their knees, fixed their eyes on heauen without anye looking a-side or shifting of places, being bereft, as it were of al their senses, and wholly rauished with this most glorious vision.

Meditate besides, the solemn pompe and reioysing, where-with this glorious triumpher king of heauen and of earth was receaued into heuen; think as-wel as thou canst, with what musike, with what songes, with what praises, and with what reuerence euerie celestial order did receaue and adore him; howe the Angels reioyced; how the Archangels wondred; how the Seraphins burned in loue; howe the inferior orders enquired of the superiour that which the Prophet
Esaías

OF THE ASCENSION. 87

*Esaïas had so long time before fore-
 tolde : *Who is this that commeth from Edom?* *a. Isa. 63. a.*
 to witt, the world; *Who is this so beautiful*
and so attired in new garmentes, that ascendeth
with so great pussesance and triumph? with o-
 ther like words and questions, wher-
 of thou maiest meditate according
 to thy deuotion. Contemplate lastly,
 how this most humble Lorde being
 arriued to the Imperial heauen (who,
 as touching ^b his humanitie was lesse *b. Ioh. 14. d*
 then his Father) bowed him-selfe
 downe, repeting, it may be, the same
 wordes which in his prayer of the
 last supper he had vsed in the world;
 that is to ^c say, *My Father, I haue preached*
and announed thy name vpon earth, and haue *c. Ioh. 17. a*
perfected the worke whsch thou commaundedst
me that I should doo; now therefore, doo thou cla-
rifie me, O Father, with the clearnes of the glorie *d. Rom. 8. f.*
whsch I had with thee before the world was made *Ephes. 1. d*
 And then maiest thou meditate, how *Collos. 3. a*
 his heauenly Father made him sitt in *1. Per. 3. d*
 that high throne, on his right hand,
 where he nowe ^a sitteth; that is to
 saye,

II. GLORIOUS MIST.

say, that he exalted him, & made him partaker of the greatest goodes and excellencies that either haue been, or euer shal-be graunted to any other; yea, that no creature can possiblye comprehend; which is to be vnderstood, in as much as he was man;

a. Ioh. 10. for as he is God; he is equal with his Father, and hath the same glorye and Maiestie that his Father hath.

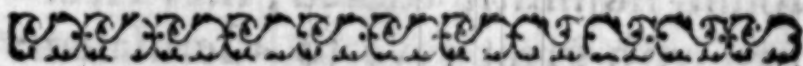
b. Act. 1.6 The Prince of glorie being then receaued in this maner, (who neuer forgetteth them that loue and put their trust in him) sent *b* two Angels down to earth to visite his most dear mother, with al the other companie, as also to informe them of his arriuall into heauen, and to deliuer such other speeches as he spoke to them; by whose comming thou maiest wel weene, how great consolation they al receaued, what praises and what blessings

fingers they yeelded vnto their Lord,
 whom after they had with most pro-
 found humilitie adored, they retur-
 ned with great ioye to ^{a. Luc. 24. 8} Ierusalem:
 Sithens albeit they were sorowful
 and heauie, as being left Orphanes in
 great solitarines through the absence
 of such a master and a Shepparde,
 yet for because they loued him better
 thē them-selues, Charitie (which see-
 keth *b* not her owne thinges) made
 them to reioyce more at the prospe-
 ritie and glorye of their most lo-
 uing Lorde, then to sorowe the want
 of their owne consolations. This is
 that which thou mayest meditate
 touching the historie of this most
 glorious Ascension; and learne with-
 al to desire, seeke and sigh for cele-
 stial thinges, and to lothe al transito-
 ry trāshe, endeououring, that thy
 conuersation be in heauen, where
 Christe

b. 1. Cor. 13.
b.

II. G L O R I O U S M I S T.

a. Colof. 3. a Christe remaineth ^a sitting on the
right hand of his eternal Father.



A P R A Y E R.

LIKE AS, O most sacred mother, thou louedst Iesus thy most sweet sonne better thē thy selfe, euen so didst thou make more accompt of his ioyes and hap- pines thē thou diddest of thine own. And therefore, albeit thou remainedst behind him here in earth, yet diddest thou reioyce greatly, when thou saw- est him ascend vp to heauen, accom- panied with the Angels and Saintes he caried with him, with such iubila- tion, power, and Maiestie, as was con- uenient for so glorious a triumph. I beseech thee, O most holy Lady, by this thy ioye, that seing thou then remainedst in the world, for the suc- cour and consolation of man, that I may neuer be destitute of thy pro- tection,

OF THE ASCENSION. 69

cession, to th'ende, that by meanes
thereof I may know my selfe to be a
pilgrime in this world, and that my
thoughtes and conuersation maye be

principally in heauen, where

Collos. 3.

the self-same Lorde reig-

neth in the glory of

God his Father.

Amen.

M.j.

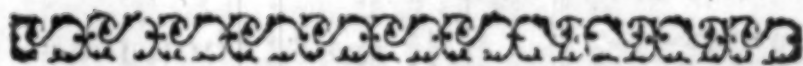


OF THE COMMING OF
THE HOLY GHOST.



*Iam Maria socijsq̃, datur Paracletus Olympæ:
Munere quo magno munera magna parant.*

COM. OF HOLY GHOST 56



THE THIRD GLORI-

ous Misterie is of the coming of the holy Ghost, concerning the which thou shalt meditate these pointes folowing.

FIRST, howe the most sacred Virgin, and that holy assembly which was present at our Redeemer his Ascensio, remained together in the dining chamber or refectorie of Ierusalem, expecting the comming of the holy Ghost, like as the same Lord had commaunded them to doo.

a. Luc. 24. g
Act. 1. a
b. Act. 2. a
Nic. cap. 2.
11. 2.

SECONDLY, consider, how on b Whitsonday, al of them being in the same place, and deuoutly at their prayers, the holy Ghost came in forme of fyrie tonges, which were seene ouer eche one of the Apostles heades, who were greatly reioyced and comforted with this comming.

THIRDLY, consider the meruailous effects, which the holy Ghost wrought in them, sith they which before were shutt close vpp for feare of the Iewes, presently after they had receaued the holy Ghost, issued forth, preaching with great seruour in the streates and market-places, by the which preachinges a great multitude of people was conuersted.

M.ij.

IN

III. GLORIOUS MIST

IN the first point thou mayest entertain thy self, meditating, howe the most sacred Virgin, with al the Apostolical Societie remained secret in the great hal of Sion, expecting, in great peace, charitie, and vnion that celestial Comforter, which our Lord had promised them. Thinke what sighes, what sobbes, and what store of teares they shedd, and how feruent and continual praiers they made in this behalfe; and learne thou, that if so be thou couet to haue the same comforter come to thee, it behoueth thee necessarilye to haue the same disposition; that is to say, to be vnited with al in perfect peace and charitie, estranged from al strife and contention; sith this diuine spirite wil, that such as dwel in the house where he is to come, be of this dispositiō; like as contrarywise, the wicked spirite, where-soeuer he sojourneth, doth what he can to show
furious

a. Ioh. 14. b
15. d. 19. a

b. Ps 67. a

o. mat. 13. d

furious debates and enmities.

This L. wil also be greatly longed for, and inuited with often praier, according to that our Sauour said once with a loude & voice: *If any be athirst, let*

him come to me and drink Which he ment

a. Ioh. 7. f

by the holy Ghost; which al they were to receaue that would belecue in him. Note moreouer in this point, how the Apostles went not forth to preache before they had receaued the holy Ghost, like as their Master had

b. Luc. 24 g

Act. 1. a

warned thē tofore; whence such as are to exercise the same office, may learn, how before they beginne, it behoueth them to with-draw them-selues, and to pray for the receauing of the same spirite, without the which, the worde they preache shal-be of smal efficacie and auaile.

Here maiest thou meditate in like maner, how feruent and deuout were those prayers which our Lady made in this place, who vnderstoode much

M. iij.

better

III. GLORIOUS MIST!

better then the rest , the cause of this their retyring, and of how great importance and woorthines was the spirite which they required, by whose meanes the Gospel was to be preached through the vniuersal world. O happie was that habitation where such worthie persons remained; more happy the exercises wherto they addicted them-selues; but most happie the trefure and the consolation which they looked for. O Harbour far more excellent and delicate then is the terrestrial Paradise! howe iustly might that be applied to it which Iacob

a. Ge. 28. c had earst *a* said: *Verily our Lorde is in this place, this is the house of God, this is the bathe of heauen.* Sith here there was nothing thought of but God, nothing spoken of but God, nothing desired and wished for but onely God him-selke.

AS TOUCHING the second point thou hast a plentiful subiect to warm thy

COM. OF HOLY GHOST. 93

thy soule with, entertaining thy selfe
in meditating the comming of the
holy Ghost. Thou maiest therefore
thinke with godly zeale, according to
thy deuotion, howe after that sacred
Colledge had beene thus assembled
together certaine dayes, geuing them
selues diligentlie to the exercise a-
foresaide, and seing howe the holyc
Ghost staied longer in his comming
then they desired, they beganne to be
heauie; for as it is *a* written, *The delaied a. Pro. 13. 8*
hope afflicteth the soule; yea, and some did
haply beginne to doubt. Our Ladye
vnderstanding their affliction, like a
true mother and comforter of the af-
flicted, endeouored al she might to
comfort and harten them, perswading
them to perseuer in their prayers
with greater feruour and *b* faith, as-
suring them, how they should be soo- *b. Iac. 1. 6*
ner visited and comforted of the holy
Ghost then they looked for, and to a-
nimate them

III. GLORIOUS MIST!

them the better, fel her-selfe to her prayers with them.

Contemplate nowe, howe the pitiful mother kneeling on the grounde, with her handes and eyes eleuate vp to heauen, wholly inflamed in diuine loue, pouring forth abundant streames of bitter teares, did with great instance and feruour craue, that the celestial Comforter whom they expected would vouchsafe to come; and amongst other deuout speeches, wherof thou maiest meditate, she vttered, likely ynough, that sentence of the royal Prophet *a* David : *Send*
a. Ps. 103. a *Lord thy holy spirite, and they shall be created:*
to witt, new affectes, newe thoughtes, new wordes, newe force, in these thy seruants which desire and craue thee;

b. Ibidem. b *And so shalt thou renew the face of the earth.*

O how great consolatiō did the prayers and speeches of this most blessed Lady geue to this holy Congregatiō; howe exceedingly did she comfort them

them, how did she inflame the, howe
did she animate and stirre them vp
to doo the same. A most pleasant and
deuout thing is it to meditate and
viewe with our spiritual eyes this
prayer which the most holy mother
made in earth, but much more to cō-
template ihat which the most sacred
Sonne, as man, made in heauen, like as
he had promised to his Disciples, say-

ing: *I wil pray my Father, that he wil geue
you an other Comforter.* Whose prayer
thou maiest wel thinke, how feruent,
how gracious, how effectual and ac-
ceptable it was to his eternal Father,
especially, when he presented to him
those most sacred woundes, which so
lately he had receaued, and reserued
to this ende. Thus so many deuout
prayers, so many sighes, wishes, sobbs,
and teares hauing been made before,
on whitsonday, at the *third* * hour,
which was the selfe-same daye and
houre, wherein the old lawe had earst

beene

a. Ioh. 14.

b. Act. 2.

Nic. 32.

cap. 2. hist.

Eccl.

**The third*

houre is a-

bout nine

of the

clocke in

the mor-

ning, ac-

cording to

our ac-

count.

III. GLORIOUS MIST.

a.Exo.20.a bene geuen in the mount Sinai;
Eg 34.d they receaued the holy Ghost in the
Leuit.19.a mount Sion, who engraue the newe
Deut.4.a. and Euangelical lawe, not in tables of
5.a.10.a stone as ^b before, but in their ^c heartes
b.Exo.31.d of flesh; & those tonges of fire which
Deut.9.b wer seene ouer the Apostles, signify-
g.2.Cor.3.a ing the fire of diuine loue which he
kindled in their heartes, and the elo-
quence which he gaue to their ton-
gues to preach with efficacie this E-
uangelical lawe, like as they did ouer
al the whole world. O happye were
they which merited through the
grace of God to be instructed of such
a Master, and comforted of such a
Comforter; sith that good part befel
to them, which the prophet Dauid
wished for, when he ^d saide: *Blessed is*
d.Psa.93 b *the man whom thou shalt instruct, O Lorde, and*
to whom thou shalt teach thy Lawe.

IN THE thirde point thou mayest
like-wise enterteine thy selfe, if thou
list, considering the great matters
which

which the holyc Ghost wrought in the Apostles, in such sort, as one might wel say : *This is a change wrought by the right hand of God ;* seing in one instant, he made them, of feeble, strong; of ignorant, learned; of indeuout, feruent; ioyful of sadd; and of terrestrial, celestial. Wel saith the Euangelist S. Luke, that at the comming of the holyc Ghost, *Ther was sodainly a sound made from heauen, as of a great winde, which filled al the whole house where they satt.* It was no noyse or sounde of trompett which might moue any feare or horror, but a sound as of a sweet musike, and harmonious melodie, which comforted, encouraged, moued, ascertained, and gaue signe of the abundant graces that were infused. And therfore is it saide, that it filled al the whole house, it filled their heartes which was the chiefe house wherein this heauenlye gest came to lodge; it filled al their senses & powers, their vnderstanding with

a. Psa. 76b

b. Act. 2. 1.

III. GLORIOUS MIST.

with wisdom, their wil with loue,
their memorie with assurance, their
eyes with modestie, their tongues with
eloquence, their handes with libera-
litie, their feete with diligence, and al
their soules with al kinde of vertues.
Thus behooued it that they should
be filled, who were to fill others,
and that they shoulde receaue al
maner of giftes, who receaued them
for the whole Church. And
therefore presently after they
were filled, they beganne to spreade
and sowe what they had receued, and
to shew the strength which was ge-
uen vnto them; sith they which were
before shutt vp for feare, and durst
scarfe mutter the name of Iesus
Christe, or make any mention at al of
his most holy misteries, doo now co-
ragiouslye come abroad in publike
shew to preach, to reprehend, to dis-
pute, and to shew, that there is no o-
ther name, wherein they might be sa-
ued

6. Act. 4. b

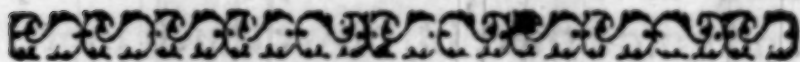
COM. OF HOLY GHOST. 97

ued, but only that of Iesus, whō they
 them-selues had crucified, to whom
 they thus preched. And this did they *a. Act. 2. f*
 with such seruour and efficacie, as S. *Nic. ca. 2*
 Peter in the verye first Sermon *ls. 2. hist.* he *Eccl.*
 made conuerted almost three thou-
 sand of his audience. O diuine pow-
 er, O meruailous vertue, O celestial *b. Mat. 9. b*
 force! This is the newe wine, which, *Mar. 2. c*
 as our Sauour *b* said, should be put
 into these newe vessels which were
 prepared for this purpose.

O my soule, if thou wouldest dis-
 pose thy selfe to taste of this sweete
 wine, howe soure would al worldly
 thinges be to thee, which at this in-
 stant seeme so sauourie? If thou wert
 so happie, as that this holye winde
 might breath vpon thee, refresh thee, *c. Can. 4. d*
 and guide thee, O, howe much more
 securely mightest thou saile and ar-
 riue to the desired port? This is that
 wind which the Spouse desired and
 craued in the *c* Canticles, when she
 saide:

III. GLORIOUS MIST.

*saide : Gett thee gone thou wind of North, and
come thou wind of South ; breath vpon my gar-
den, and it shal become odorsiferous and frustful*
Thou maiest contemplate lastlye in
this point the ineffable ioye which
the blessed Lady receaued, who was
more then al other replenished with
the graces and giftes of the holye
Ghost, seing and hearing the prosper-
ous beginning and successe of the
holye Church, and the abundant
fruit that begann to rise of the sacred
bloud which her blessed Sonne had
shedd ; which did so much the more
reioyce her, as her desires were more
feruent, her charitie more inflamed,
her grace more plentiful, with al the
other giftes she had receaued.



A PRAYER.

GREAT was the ioy and com-
fort which thou haddest, O
sacred mother of mercy, whē
being

COM. OF HOLY GHOST. 98

being assembled with the holy Apostles and Disciples of thy blessed Sonne, the holy Ghost descended in forme of fire, and illuminated, inflamed, and comforted them al to goe and preach the sacred Gospel with great feruour. Wherefore, I beseech thee most sweete and bountiful Lady, by this ioye common to thee, and to al them, that thy effectual prayers may helpe me, to th'ende that I poore and comfortlesse wretch maye also be made a partaker of the graces and giftes of the same celestial Comforter, wherby I may feruently loue him, announce him, and praise him euerlastingly.

Amen.



OF THE ASSVMPTION



*Que vitam peperit, moritur: sed reddita vita.
Scandit, vbi Nati Regia celsa sui est.*



THE FOVRTH GLORIOUS Misterie is of the Assumption of our Lady; that is to saye, of her happy death; when her most holy soule being seperated from her body, went to enioye the endlesse ioyes of heauen; about the which thou maiest meditate these points that folow.

FIRST, the great desire which our Lady had to depart out of this vale of teares, and to go see her most sweet son, and howe great the joy was which her soule felt, when she vnderstood, how the houre was now at hande, wherein she was to abandon this temporal life.

SECONDLY, thou maiest meditate, in what maner the most holy virgin prepared her selfe for this last houre, and the companie which she had with her at the time of her most happye departure.

THIRDLY, consider the puritie and innocencie of that most blessed soule which we may wel thinke was caried vp to heauen in her Lorde his armes, the Hierarches of heauen, accompanying her with most sweet songes and ineffable exultation.

N.j.

IN

III. GLORIOUS MIST.

IN THE firste point thou
maiest entertaine thy selfe,
a. Nic li. 2 meditating, *a* as some doo,
ca. 21. et. 22 howe after the Apostles were gone
abrode into diuers places of the world
b. mat. 28 c to preach the holy Gospel, according
Mar. 16. c. as was *b* commaunded them, our La-
Luc 24. g dye remained in Ierusalem, and went
afterwardes to Nazareth, where her
principal exercise was, to attend dili-
gently to contemplation, and to pray
for the holy Church; and other-whi-
les through the great deuotion, and
continual remembrance which she
had of the things that her most sweet
sonne had done and suffred, she went
most deuoutly to visit those holy pla-
ces, wherein he had wrought any par-
ticuler Misterie, and shed there great
aboundance of deuout teares. Thus
passed she on her most holy life with
a most zealous desire which she had
to see him whom her soule loued. For
c. Phil. 1. c if S. Paul *c* desired to dye, to liue with
Iesus Christe, how much more is it to

OF THE ASSUMPTION. 98

be thought, that she should desire this, who loved him much more feruentlye. If the Royal Prophet *a* lamented *a. Ps. 119. a* greatly his so long abode in this obscure world, and *b* saide: *As the panting deare desireth the fountaines of water, euen so desireth my soule to come to thee, O Lord: how much more shoulde the Queene of heauen lament her abode in earth; where she thought her-selfe detained as in a long exile? & how much more should she desire her God, then anye deare the fountaine of water? O most sacred Virgin, who can possibly tel, with what inflamed desires, with what pitiful teares, with what continual sighes thou crauedst & desiredst to see an end of thy pilgrimage, and to be deliuered from thy bodily prison? How oft didst thou haply with weeping eyes say to the Angels that came to comfort and visite thee, that, which the Spouse saide in the Canticles: c I adiure you, that if you meet my louer, c. Can. 5. b. you tel him fro me, that I languish in his lone.*

III. GLORIOUS MIST.

Howe oft did this loue and languishing desire wholly rauish thee, and transport thee out of thy selfe, not being able to eate, speake, sleepe, or attend to any other thing; sith thy soule was rather there where it loued, then where it liued. This being so, contemplate then the ineffable gladnes which our blessed Lady felt, whē by reuelation she knewe the daye to approche, wherein she should haue that graunted her which she so gretlye desired. If the holy Prophet Dauid *a. Ps. 121. a.* reioyced so greatly, when it was tolde him, that he should go to our Lords house; what was the ioy, thinkest thou, of this great Lady, whē she vnderstood, how she was presently to goe to our Lordes house; and that she should see our Lord, and dwel perpetually with our Lorde, and be more made of and fauoured of our Lorde, then al other creatures what-soeuer. O blessed day, O happie tidinges; so much

OF THE ASSVPTION. 99

much more ioyful, as more desired.

Wel might the most blessed mother

say then with Simeon: *Nöwe thou lea. a. Lu. 2. d*

uest thy seruant, O Lorde, contented and com-

forted, with the assurance, that mine eyes shal

see thee who art my Saviour.

IN THE second point thou may-
est meditate, how our Lady, so much
the neerer as she drewe to her
happie departure, so much more fer-
uent were her desires, so much more
zealous her prayers, and al her
powers so much more quickned. For
like as her death proceeded not of a-
nye natural infirmitie (according as
we belecue) by reason of the excel-
lencie of her complexion, like to
that of her most sacred sonnes, so
could not the functions of her sen-
ses and powers be in any wise impe-
ched. Woting therfore, that her deth
drew nigh, some doo contemplate,
how before her departure, she desi-
red to see the Apostles (whom she so

greatly

b. Nic. li. 2.

ca. 21. G.

22. hyst.

Eccl.

III. GLORIOUS MIST

greatly loued and were dispersed a
brode in diuers regions of the world)
that they might accompanye her in
this her last houre, geuing vs an exā-
ple hereby, howe we ought to desire
and procure to haue some *a* deuout
and spiritual persons to accompanye
and comfort vs in this houre of so
great peril. Our Lord therfore moste
bountiful, condescending to her de-
fire, caused the Apostles *b* miracu-
lously to meete together (such as
yet were liuing *c* in the world) in the
house where his most holye mother
dwelt, who were present at her de-
parture, as the great *d* Denis Arcopa-
gita affirmeth. Consider then, howe
great was the Apostles consolation,
finding thē-selues thus assēbled toge-
ther, and seing their most holy mo-
ther and Lady, whom they loued so
dearly, and desired once to see; with
what reuerence may we deeme did
they salute her? with what reuerence
did

a. Iac. 5. c

*b. Nic. vbi
supr. 1. &
Mich. Sing
post med.
encomij in
Dion. Arc
opagit.
c. In domo
Iohannis
Euangelis-
t. 2. vt ait
Nic. cap. 3.
E. 21. li. 2.
d. Dion. A-
reop. 3. ca.
ad Timot.
vt refert
Nic. initio
ca. 22. li. 2.
bist.*

OF THE ASSUMPTION. 100

did they kisse her garmentes as most pretious reliques? with what admiration did they consider her dignitie, which they knewe farre better then any other? with what contentation did they behold that reuerend visage, supposing that in seing her, ^a they saw their most derely beloued Lorde and Master? How sweet was the communication that was vsed there, how feruent the diuine praises that were there celebrated; how sweet the tears of tendernes and ioy that were shed there. Thinke then with what confidence and contentment this blessed Lady assisted with so notable a company, and assured of her conscience, expected death, which is to others so

*a. Nt. c. 40
lib. 2. hist.*

*b. Arist. ca.
6. li. 3. E-
thic.*

b dreadful. Thou must not thinke therefore, that she was before her death in any agonie and paine, as others are wont to be, but howe in mild maner and with a cheerful countenance that most holy soul departed

N.iiij.

out

III. GLORIOUS MIST.

Out of her body more glittering and more faire then the clere moone. O most pure Virgin, how truely maye we say, that in euey thing the best part hath bene geuen thee. The best, in thine immaculate conception and Natiuitie, which was most pure and free from al sinne; the best in thy life, which was al holy, and a Mirrour of al perfection; the best in thy death, which made thee no whitt afraide, as it doth sinners, yea, was to thee a passage to true life. The best part therefore hath bene geuen thee both in earth, and in heauen, whether thou wentest to reigne eternally.

IN THE third point thou mayest pause, delighting thy selfe with the consideration, howe that most sacred soule departed out of this life the most beautiful, the most gracious, the most holy of al pure and simple creatures, how replenished with merits, with giftes, with vertues, with excellencies,

a. Luc. 10. 8

Ber. Ser. 3

de Assumpt.

16. Maria

obijt anno

etatis sue

59. a Chri.

sto passo. 11

15c. ca. 3

15. 2.

OF THE ASSUMPTION. 101

lencies, and spiritual riches, the greatest that may be possibly imagined, proportionable to the incomparable dignitie which was bestowed vpon her. *a* Consider a while the maner how this most blessed soule accompanied with quires of Angels was conducted vp to the Celestial Court; neither are we to doubt at al hereof; for if we read of *S.^b Martin* and manye more *c* Saintes of both *a* sex, who leauing this life, were accompanied with Angels, and honored with their heauenly songes, I see no reason why this fauor and honour should be denied the holy of holies, and more holy and woorthy then al? Yea, we may not only affirme this to be most true, but belecue with godly deuotiō, that not onely the Angels, but that which is more, the king of Angels in proper person vouchsafed to come and doo her this honour. Herevpon is it, that some doo contemplate, how the most holyc

a. Amb. li. 2. de virginit. Aug. 2. Serm. de Assumpt.

b. Apud Sulpitiū Severum sub finē li. 1. de transf. B. Mart. c. Hier. de Paulo. 1. Eremit. in ipsius vita. d. de Catharina constat ex Metaphr.

III. GLORIOUS MIST.

holy mother being vpō the last hou^r
of her blessed departure, her most
sweet sonne descended from heauen,
associated with the celestial powers,
and entred into that blessed house
where she laye; and beholding her
with those his amiable eyes, spoke
that with a most sweet voice to her,
which the husband said to the spouse
in the *b* Canticles; *Thou art al farse, my
frende, and there is no blemish at al in thee;
come from Liban, my Spouse, come from Liban,
and crowned shalt thou be.* That is to saye,
Come receue the recompence of thy
desertes, the treasure which thy most
holy workes haue merited, the crown
that is due to thy so excellent ver-
tues; *Get vp, my Doue, it is nowe
high time to issue out of this exile;
no toiles, no teares, no sobbes or so-
rowes any more. Come to enioye the
pleasure of those woundes, which
when they were geuen, did occasio-
nate*

*a. Apud Io.
Euang. cui
commen-
data fue-
rat. Io. 19. c*

*Vide Nic.
ca. 21. lib. 2*

*Et Hier.
ser. 1. de*

Assumpt.

rom. 4.

b. Cant. 4. b.

c. Cant. 2. c.

OF THE ASSUMPTION. 102

mate thy so great woes; come now
and rest thee for the paine which
thou hast taken. Come, now be me-
rye, for that thou hast wailed and
wept, and for that thou humbledst
thy selfe so lowlye, come now to
reigne perpetually. These and suche
like wordes maiest thou according to
thy deuotion meditate to haue bene
spoken vnto her; sithens there is no
Gospel nor other sacred writt, wher-
out we maye gather the certaine
Storye of her departure; and there-
fore eche one maye lawfullye medi-
tate that which shal cause him to
haue best deuotion. Doo thou there-
fore contemplate, what consolation,
what ioye, what iubilation this most
holy soule receaued with such woor-
des, with such a sight, and with
such a companye; with what confi-
dence and securitie did she depart
this life, the most Soueraigne King of
heauen

*Aug. ser. 2.
de Assumpt.
10. 10. 63
Hier. epist. 1.
de Assumpt. ad
Paulā 63
Eust. 10. 4*

III. GLORIOUS MIST.

*a. Ber. pau-
lo post me-
dium Ser. 1
de Assump-
t. virg.*

Can. 5. 6

*Aug. initio
ser. 2. de
Assumpt-
us est. 35.
de Sanctis.
80, 10.*

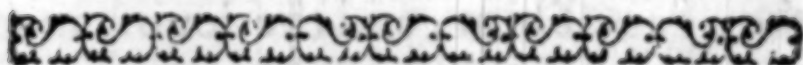
heauen, taking her in his most sacred
armes, kissing & cherishing her most
louingly according as S. Bernard me-
dicateth. O glorious Ladye, what
tongue can possiblye declare the
ioye thou feltest, seing thy selfe
thus highly honoured, and thus em-
braced betwixt those sacred armes of
thy dere sonne. If the Spouse & saith,
that her soule was melted when her
louer spake vnto her, howe fared thy
soul, I beseech thee, hauing heard thy
best beloued his wordes, scene his a-
miable countenance, and tasted of his
courtesies. Howe much more was it
melted with loue, and transformed
into her louer, and replenished with
such delightes. Behold now, O moste
blessed mother, al thy desires fulfil-
led, nowe hast thou obtained that
which thou requiredst; nowe hast thou
found that which thou soughtest for;
now doest thou possesse that which
thou desiredst. Sweet were the kisses
thou

OF THE ASSUMPTION. 103

thou gauest him, and the louing in-
 tertainment thou vsedst towards
 him, when thou borest him being a *a. Mat. 1. 6.*
 litle one in thine armes into Egypt;
 & but farre sweeter were those which *b. Ber. ser. 1*
 thou receauedst of him, when now *de Assump.*
 being a great one he caried thee to *Aug. Ser. 2*
 heauen, to enioy the greatest goodes, *de Assup.*
 the greatest riches, the greatest felici-
 tie that was euer graunted to any cre-
 ature. For if so be no eye hath seene, *c. 1. Cor. 2. c.*
 nor eare heard, nor humane vndersta- *Isai. 64. a*
 ding can possibly conceaue the goods
 that God hath prepared for those
 that loue him. Who can possibly co-
 ceue or imagine those which he hath
 prepared for thee, which diddest not
 onely loue him more then al, but did-
 dest engender him of the most pure
 blood in thy body? a priuiledge
 graūted to thee alone, and
 worthy thee
 alone.

A prayer.

III GLORIOUS MIST.



A PRAYER.



WHAT spirite can possiblye
conceaue, O most blessed
Queene of Angels, that in-
comparable ioye, where-
with thy heart was filled, when that
happie hour being come which thou
with so great desire haddest longed
for, thy most holy soule was deliue-
red from the bondes of the fleshe,
and went to enioye those inestima-
ble treasures which were prepared
for thee in the Celestial Region. I
humbly beseech thee, O most glori-
ous Lady, by this most happy day of
so soueraine consolation, that thou
wilt vouchsafe to remember me most
vnwoorthie sinner that remaine in
this vale of teares, subiect to so many
miseries and perils, from the which, I
beseech thee, that by thy holy inter-
cession I maye be alwaies defended
and preserued. Amen.

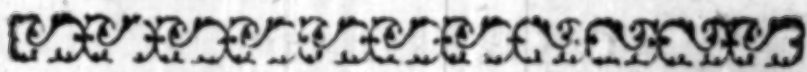
OF

OF THE CORONATION
OF OVR LADY.



*Virginis auricomocingit diademate frontem
Hic Deus, excelfo datq. sedere loco.*

V GLORIOUS MIST.



¶ THE FIFT AND LAST

glorious Misterie is of the Coronation of our Lady, that is to say, when being risen vp (according as we doo holily beleeue) she was glorified both in bodye and soule, and crowned with glory of the most holy Trinitie, cōcerning the which thou shalt meditate the points folowing.

FIRST, how within a few dayes after that the soule of the most blessed virgin was assumed into heauen, it descended to take her moste holy body, by entring into the which it rose vp glorious, immortal, and impassible, with al the other glorious prerogatiues, which shal be graunted to the elect when they shal rise vp in the day of iudgement,

SECONDLY, consider the glory, triumph, and ioy, wherewith that great Queene accompanied with Saintes, and quires of Angels, went vp to heauen, aboue al the which she was exalted in the celestial kingdome.

THIRDLY consider that most riche and pretious crowne wherewith she was crowned of the most holy Trinitie, and placed in that most high throne which was geuen her, where she remaineth making intercession for them that recommend them-selues vnto her.

V P O N

VPON the firste point thou maiest pause, meditating in what maner that glorious Virgin-mother was raised vp, being a thing very iust and conuenient, that we affirm this of her; sithēs it is more then likely, that like as our blessed God would, that the soule of this Lady should be free from sinn, so would he in like maner, that her most holyc body should be free from al corruption, and not permitt that fleshe to turne to ashes, whereof the word eternal had taken his flesh. For if our Lord would not that a Raab the har- *a. Iosue. 6 d* lots house should be rased with the *Heb. 11. f* other houses of Ierico, because she had receaued and lodged for one on-lyc day the spies of Iosue: how much more reason is it, that the house of the blessed Virgin Mary which had receaued our Lord him-selfe, yea, and lodged him therein nine monthes, should not be destroyed and turned

O.j. into

V. GLORIOUS MIST.

into ashes. Let vs beleue therefore,

a Gen. 2. d. that as God gaue to the first Adam

1. Cor 11. c. a companion like vnto him, to th'end

Mat. 19. a. he might not be alone in terrestial

Paradise : so was it conuenient, that

such a like companion should be ge-

uen to the second Adam, who being

risen vp and glorious, might reigne

with him risen vp and glorious in

the celestial Paradise. And seing it is

saide of other Saints, that being now

6 mat 27. f risen vp they doo reigne in *6* heauen;

Hier. epist. much more meet is it, that we both

1. de Asisip say and beleue this of her, who in

20. 4. sanctitie surpasseth al Saintes, and in

dignitie al pure creatures. The which

being presupposed, cōsider, how with

the very same solemnitie, with the

same ioye, with the same honour and

triumph, where-with that most hap-

pie soule was assumed into heauen,

it descended downe to earth, & came

to the sepulchre, where her virginal

body lay, which, as it is saide, was in

the vale of Iosaphat, and by operatiō

and diuine vertue, did not raise her
 selfe vp, as the sonne of God and hers
 did him-selfe; but was of her sonne
 raised vp. Ponder nowe the state of
 this virginal body being re-vnited to
 the glorious soule, how beautiful, how
 glittering, immortal, impassible, and
 adorned with the other glorious par-
 tes, which the elect being rise vp, shal
 be indued with. And if the Gospel
 telleth vs of the other iust persons,
 howe they shal shine like the Sonne
 in the kingdome of their Father, how
 ought this Lady, being risen vp, to
 shine, which is the most righteous of
 al righteous, the most holy of al ho-
 lies, the most gracious of al gracious?
 how shal that bodi glitter, which was
 the tabernacle and habitation of the
 son of God? what shal the beautie of
 that body be, which was neuer defi-
 led nor subiect vnto sinne? If liuing
 in mortal flesh, it was so faire, that it
 sufficed to make God him-selfe take
 plesure therein, what shal th'excellencie

4. Hier. ibid.

vbi vallem

Iosaphat in

ter monte

Sion &

monte Olin

ueru esse

scribit.

b. D. Tho.

q. 82. 3. p.

& q. 95

c. mat. 13. f.

Sap. 3. b

Dan. 12. a

d. Ps. 14. a.

Apoc. 21. a.

Iacob in

Liturg.

e. Amos. li. 2

de virgin.

Ber. Hom. 3

sup. Miss.

V. GLORIOUS MIST.

thereof be, being risen vp with al the most absolute gifts, graces, and excellencies that are added therunto.

O with how great reason are al deuout soules allured to beholde this glorious spectacle by those wordes

a. Cant. 3. c

Ber. Ser. in

verba. 12.

Apoc.

Apparuit.

that say thus: *a Come out ye daughters of Sion, and see your Queene, whom the morning*

starres giue laude vnto: At whose beautie

the Sonne and Moone doo meruaile

again. But what meruaile is it, if the

Sonne and Moone doo meruaile at

her beautie, if the Angels thē-selues

doo meruaile thereat, as also at her o-

ther riches and fauours, and as ama-

fed at such matters, doo saye: *b Who is*

b. Cant. 8. a

Ber. initio

ser. 4. de

Aff.

this that ascendeth from the desert, replenished

with such delicacies, and leaning vpon her louers

shoulder? What is she this so glittering,

so faire, so gracious, that mounteth vp

thus odoriferous, as the fragrant smel

of her vertues doth delight and fill al

the whole Court of heauen? How-

beit, meruaile not, O ye Angels of

heauen,

c. Cant. 3. b.

to see in earth a creature so faire and
 glittering, being vested with the
 Sonne, and hauing the Moone vn- *a. Apo. 12. 6*
 der her feete. Meruail not to see such
 riches and excellencies in a house
 which the eternal wisdom hath
 thought good to *b. Pro. 9. 4.* frame for him-self;
Amb. ls 2. de virgin.
 And this day hath he made an ende
 to geue it the last and entier perfec-
 tion, fulfilling that which the *c. Pro-*
 phete Esaie he had *c. foretolde: I wil c. Isai. 16. b*
glorifie the mansion of my Maiestie. Exod. 15. 6.

IN THE second point thou maiest
 pause, assisting with thy spirite the
 most solemne triumph that was ce-
 lebrated in the celestial court, on that
 daye that the most sacred virgin be-
 ing risen vp, was both in body and
 soule assumed into heauen.

We reade in holy writt of two so-
 lemne festiual dayes that wer kept at
 the Arke of the old Testament. *d. 2. Re. 6. 8.* The
Exod. 15. 8
 first, when king Dauid caried it from
 Obededon his house to the Citie, and

O. iij. to

V. GLORIOUS MIST:

to his palace; & this did he with such reioycing, both of his owne part, and of al the people, that it is a wonderful matter to consider the great solēnitie which the Scripture telleth to haue bene celebrate that daye, in so great a multitude of sacrifices as wer offred, such varietie of muscal instruments as were plaied vpon, such store of Canticles, himnes, and diuine praises, as were there sounded forth, yea, and king Dauid him-selfe did sing, play, and daunce (being araied with newe robes made for the same purpose) through the great feruour and deuotion which he felt inwardlye in him-selfe. Yet for al this was the festiual and solemne daye that his sonne

2.3. Re. 8. 1 Salomon made farr greter, when he caried the same Arke into the famous Temple which he had erected for it. These two solemne festiual daies that were thus celebrate in the honour of that holy material Ark, doo foreshew in figure the farre more solemne festi-

ual daies that were celebrate in the honor of the mystical Arke, that is to saye, of the most sacred virgin-mother, which was a farre more woorthy and more pretious Arke then th'other (albeit it were of fouerein sanctitie and woorthy great woorshipp) for that a farr more rich and pretious treasure was kept in this Arke mystical, thē in that material. The first solēnitie was celebrate in her honor, whē in soul she was assumed vp to heuen, wherof I haue alredy spokē in the former misterie: And the second it was solemnized, when being risen vp in body and soule, she was placed in that celestial throne that was prepared for her. And albeit the first solēnitie were of so surpassing ioye, as no humane eloquence can possibly expresse it, yet was the second, without al comparison farr greater. Howe may therefore any humane capacitie suffice to comprehend the solempne

*b. Christus
omnes the-
sauri sapi-
entia Dei.
Colof. 2. a
b. Duas ta-
bula lapi-
deas.
3. Re. 8. a*

V. GLORIOUS MIST:

reception and intertainment, that was made vnto this glorious Queene of al the celestial Court, when with her most beautiful and glittering bodye she ascended into heauen in so great a Maiestie? What store of musical instrumentes yeelded forth a most melodious harmonie? what Canticles, Himnes, Psalmes, and praises were there sounded forth vnto her? howe gret the ioy and iubilatiō was, which al the blessed spirites shewed? howe soueraine the contentment and consolation which al those auncient Fathers and other Saintes of both sexe felt? O how much more iustly might they say to this most blessed Ladye what they had saide tofore to the chaste and valiant Iudith: *b Thou art the glory of Ierusalem, thou art the ioy of Israel, thou art the honour of our people. c O daughter, thou art blessed of our Soueraine Lord God, for by means of thee we haue obtained the fruit of life, blessed art thou therefore amongst al women.* Now, if al the Saintes and Angelical

*a. Amb. lib
2. de virg.*

b. Iud. 15. c.

c. Ibid. 13. c

gelical spirites did reioyce so greatly,
 and make so exceeding triumphe for
 the Assumption of their Queene;
 what maiest thou thinke was the ex-
 ultation of her most puissant Sonne,
 and th'onour and interteinment he
 vsed towardes her, vouchsafing to ac-
 company her, and to lodge her him *a Ber. Ser.*
 selfe, in counterchange of the lod- *1. de As-*
 ging which he had receaued of her *sumpt.*
 in her entrals and virginal wombe. O
 most woorthye mother, thou alone
 hast merited to receaue such fauours!
 Thou alone wast woorthy of suche
 interteinmentes! Thou alone couldest
 tel thy plesures and sugred tastes, thy
 delightes, and soueraine iubilation,
 and vpon new causes mightest thou
 recite and sing a-newe that diuine
 Canticle which thou pronouncedst
 earst before thy holy Cousin S. Eliza-
 beth, for that he hath done great
 thinges to thee which is mightie,
 whose holy name be blessed euerla-
 stingly.

V. GLORIOUS MIST.

tingly.

REASON requireth, that thou pause in the last point, meditating, how the glorious Queene of Angels going with them, and with al the blessed Saintes thus accompanied, thus reuerenced, and thus honored, arriued to heauen, where she presented her-selfe before the high throne of the moste sacred Trinitie, who receaued her most louingly, and exalted her so much the more as she had humbled her-selfe more profoundly liuing in the world, like as our Sauior had manye times fore-tolde, a saying: *Who so humbleth him-selfe shal-be exalted.* The celestial Father receaued her as his most dere daughter, The sonne receued her as his most worthy mother; the holy Ghost receued her as his most holyc spouse; and thē was she of al the thre diuine persons crowned with a most pretious crown, and placed in a most sumptuous throne on the right hand of her sonne. Then was that fulfilled

Mat. 23b

Luc. 14. c

Eccl. 18. c.

OF THE CORONAT. 110

which the royal Prophet had with
 diuine spirite fore-tolde: *The Queene*
hath assisted at thy right hands in a garment
of gold enuironed with varietie. By the which
 wordes he signified her soueraintie,
 her dignitie, her beautie, the diuerfi-
 tie of giftes, vertues, prerogatiues, ri-
 ches, and excellencies that wer graū-
 ted vnto her; sith she neither wanted
 the faith of Patriarkes, nor the chari-
 tie of the Apostles, nor the constan-
 cie of Martirs, nor the wisdome of
 Doctors and Confessors, neither the
 chastitie of Virgins, nor the puritie
 of Angels; nor the knowledge of
 Cherubins, nor the most inflamed
 loue of Ceraphins, & besides, the ver-
 tues & graces that wer geuē to other
 by peece-meal and measure, were al
 geuen to her together, and heaped in
 al fulnes one vpon an-other. And like
 as her vertues and excellencies excee-
 ded far those of al the Saints & blef-
 sed spirites, so in like maner merited
 she to be exalted in heuē aboue the al

a. Ps. 44. 6.

V. GLORIOUS MIST.

a. Apo. 12. 4
Per. Ser. in
illa eadem
verba.

This is the womā that S. Iohn saw in his 4 Reuelation clothed with the Sonn, and hauing a crown of twelue starres on her head, wherby are denoted the prerogatiues of plentiful graces, where-with she was adorned, wherat we are rather to wonder, the to go about to write them.

a. Ber. 4
Ser. de As-
sumpt.

O most blessed Ladye, and most woorthy of al praise, who can tel what thy merites were, but he that considereth thy reward? who can cō-ceaue what thy grace was, but he that contemplateth thy glorie? who can knowe what thy perfection was, but he that beholdeth thy Crowne? Reioyce therefore, O noble Lady, reioyce for hauing atchieued so Soueraine a felicitie as shal neuer in al eternitie be taken from thee; And remember them that remaine in this vale of tears; Seing also, that thy greatnes can not make thee forget thy profounde humilitie, encline thine eyes of mer
cie

cie towardes vs, and make intercessiō
for vs. Ceasse not to continue thy of-
fice of being our Aduocate, sith thou
art now more mightie, and of greater
credite and authoritie then thou
wast tofore. Procure, O Queene of
heauen, procure, that by thy meanes
we maye be pardoned our offences;
and that the same most sacred Trini-
tie which hath entertained and crow-
ned thee so liberally, vouchsafe to re-
ceave vs like-wise to his fauour and
mercie; To th'end, that when we shal
depart out of this exile, we may me-
rite to remaine in thy company, prai-
sing, adoring, and enioying the saide
most Soueraine and sacred Trinitie
perpetuallye in the celestial King-
dome. Amen.

*a. Ber. ser. i
de. Assumpt.*

A PRAYER.



WHO so loueth thee best, O
most soueraine Queene of
heauen, hath best cause to
reioice at thy last and most
inexplica-

V GLORIOUS MIST

Inexplicable ioy which gaue the perfect accomplishment to al thy felicities, when being now risen vp, and in bodie and soule assumed into heauen, thou wast crowned with a pretious crown of the most holy Trinitie, and placed aboue al the quires of Angels in that most high throne which was prepared for thee, where nowe thou sittest as Queene on the right hand of thy most louing sonne king of glorie, who sitteth on the right hand of his eternal Father. I humbly beseech thee, O most happy Lady, by this thy glorious exaltation, that by howe much the dignitie is greater which thou hast obtained in heauen, by so much the fauours may be greater which by thee both I and al others may obtain here in earth. Amē.

The most sweet name of I E S V S, and of his most holy Mother the Virgin M A R Y, be praised for euermore. Amen.

FINIS.

Diuini diuina patet vis nominis : vnum
Orco, est pœna : polo, gloria : vita, solo.



Dulce tuum nostro scribas in pectore nomen,
Namq; tuo constat nomine nostra salus.





LITANIAE DEIPARAE
VIRGINIS EX SACRA SCRIP

tura depromptæ, quæ in alma domo
Lauretana omnibus diebus Sabbati, Vi-
giliarum, & Festorum eiusdem B. Virgi-
ginis musicè decantari solent.

KYRIE eleison.

Christe eleison.

Kyrie eleison.

Christe audi nos.

Christe exaudi nos.

Pater de cœlis Dēus. Miserere nobis.

Fili Redemptor mundi Dēus. Mife-
rere nobis.

Spiritus sancte Dēus. Miserere nob.

Sancta Trinitas vnus Dēus. Misere-
re nobis.

Sancta *MARIA.* Ora pro nobis.

Sancta Dei Genetrix. ora.

Sancta Virgo Virginum. ora.

Mater viuentium ora. *Genes. 3. d.*

Mater pulchræ dilectionis. ora. *Eccl. 24. c.*

Mater sanctæ spei. ora.

P.j.

Para-

LITANIAE

<i>Genes. 2. c.</i>	Paradisus voluptatis.	ora.
	Lignum vitæ.	ora.
<i>Prou. 9. a.</i>	Domus sapientiæ.	ora.
<i>Gene. 28. d.</i>	Porta cœli.	ora.
<i>Gen. 49. d.</i>	Desiderium collium æternorum.	ora.
<i>Num. 35. b.</i>	Vrbs refugij.	ora.
<i>Judith. 15. c.</i>	Gloria Ierusalem.	ora.
<i>Exod. 15. c.</i>	Sanctuarium dei.	ora.
<i>2. Reg. 6. b.</i>	Fœderis arca.	ora.
<i>Exo. 30. a.</i>	Altare thymiamatis.	ora.
<i>Gen. 28. b.</i>	Scala Iacob.	ora.
<i>Sap. 7. d.</i>	Speculum sine macula.	ora.
<i>Cant. 2. a.</i>	Lilium inter spinas.	ora.
<i>Exod. 3. a.</i>	Rubus ardens incombustus.	ora.
<i>Judic. 5. g.</i>	Vellus Gedeonis.	ora.
<i>3. Reg. 1. d.</i>	Thronus Salomonis.	ora.
<i>Cant. 7. a.</i>	Turris eburnea.	ora.
	Fauus distillans.	ora.
<i>Cantic. 4. c.</i>	Hortus conclusus.	ora.
	Fons signatus.	ora.
	Puteus aquarum viuentium.	ora.
<i>Prou. 31. b.</i>	Nauis institoris de longe portans pa-	
	nem.	ora.
<i>Eccl. 50. a.</i>	Stella matutina.	ora.

Aurora

B. MARIAE.

114

Aurora confurgens.

ora.

Pulchra vt Luna.

ora.

Electa vt sol.

ora. *Cantic. 6. e.*

Castrorum acies ordinata.

ora.

Solium gloriæ dei.

ora. *Isai. 5. d.*

A cunctis periculis.

Resp. Libera nos virgo gloriosa.

Per salutarem conceptionem tuam.

Libera nos.

Per sanctam Natiuitatem tuam. Lib.

Per admirabilem Annunciationem
tuam. Libera.

Per immaculatam Purificationem
tuam. Libera.

Per gloriosam Assumptionem tuam.

Libera nos. Versus.

Peccatores. Resp. Te rogamus
audi nos.

Vt veram poenitentiam nobis impe-
trare digneris. Resp. Te rogamus
audi nos.

Vt Societates tibi peculiari obsequio
deuotas conseruare, & augere dig-
neris. Resp. Te rogamus audi nos.

P. ij.

Vt

LITANIAE

Vt Ecclesiæ sanctæ, cunctoq; populò
Christiano pacem, & vnitatem im-
petrare digneris. Resp. Te roga-
mus audi nos.

Vt omnibus fidelibus defunctis re-
quiem æternam impetrare digneris.
Resp. Te rogamus audi nos.

Mater Dei. Resp. Te rogamus audi
nos.

Agnus Dei qui tollis peccata mundi.
Resp. Parce nobis Domine.

Agnus Dei qui tollis peccata mundi.
Resp. Exaudi nos Domine.

Agnus Dei qui tollis peccata mundi.
Resp. Miserere nobis.

Versus. Ora pro nobis sancta Dei Ge-
netrix.

Resp. Vt digni efficiamur promissi-
onibus Christi.

OREMVS.

Pietate tua quæsimus Domi-
ne nostrorum solue vincula
peccatorum, & intercedente
Beata

Beata Maria, cum omnibus sanctis
tuis, nos famulos tuos, benefactores,
Prælatos, atq; loca nostra in omni
sanctitate custodi: cunctosq; consan-
guinitate, affinitate, & familiaritate
nobis coniunctos à vitijs purga, vir-
tutibus illustra: pacem & salutem no-
bis tribue: hostes visibiles, atq; inui-
sibiles remoue: carnalia desideria re-
pelle: ærem salubrem indulge: Ini-
micis nostris charitatem largire. Reg-
num etiam Angliæ, urbemq; nostrā
N. vnā cum vniuersis in ea commo-
rantibus ab hæreticorū feritate con-
uerte. Omnibus fidelibus viuīs, atq;
defunctis in terra viuentium requiē
æternam concede: & benedictio tua
sit super nos semper. Per Christum
Dominum nostrum. Amen.



LITANIAE.



QUIVOLET, HAS QVO-

QUE IN DEIPARAE

virginis laudem reci-

tare poterit.

SECUNDO DIE

Luc. 1. d.

Cant. 2. c.

Act. 9. c.

Apoc. 11. d.

Can. 3. c.

Apoc. 21. a.

Can. 1. a.

2. Par. 3. a.

Canti. 4. b.

Cantic. 7. b.

Psal. 84.

Gene. 47. c.

Eccl. 24. b.

Ancilla & Mater Domini,
Columba Christi,
Vas electionis.

Arca Testamenti.

Lectulus Salomonis.

Tabernaculum dei.

Tabernaculum Cedar.

Domus aurea sancti sanctorum.

Turris Daudica.

Turris Libani.

Terra Domini benedicta.

Terra sacerdotalis libera.

Cypressus in monte Sion.

Plantatio rosæ in Iericho.

Palma in Cades exaltata.

Oliua

B. MARIAE.

116

Oliua speciosa in campis.
Cedrus exaltata in Libano.
Lilium in aquæ transitu.
Flos rosarum in diebus vernis.
Thus ardens in igne.
Thus in æstate redolens.
Arcus refulgens inter nebulas.
Luna plena.
Sol refulgens.
Nigra, sed formosa.
Mulierum pulcherima.
Benedicta inter mulieres.
Gratia plena.
Ianua coeli.
Regina varietate circumdata.

Eccle. 50. a.

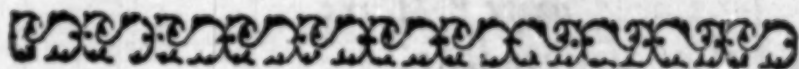
Cantic. 1. a.

Cantic. 5. d.

Luc. 1. d.

Psal. 77. e.

Psal. 44. e.



TERTIO DIE.

Ltare dei.

Psal. 42. a.

A

Ambros. li. 2. de Virginib.

Arca Noë.

Genes. 7. a.

And. Hieros. in salut. Angelic.

Aula regalis spei nostræ.

Psal. 59. b.

Ambr. in inffit. virg. cap. 12.

Ciuitas

LITANIAE.

- Psal. 86.a. Ciuitas Dei.**
*Bruno ser. de laudibus Maria, & Aug. sub
 finem ca. 16. li. 17. de Ciuit. Dei.*
- Cant. 6.a. Decora sicut Ierusalem.**
Bruno Carth. vbi supra.
- Isai. 6.b. Forceps carbonis ardentis seraphica.**
And. Hieros. in salut. Angel.
- Daniel. 2.c. Lapis abscissus sine manibus.**
Damasc. sub f. carm. de Annunciat.
- 2. Tim. 1.c. Magistra gentium.**
Aug. sub. f. ser. 6. de Natali.
- 1. Reg. 1.a. Mons Ephraim.**
Greg. pp. initio ca. 1. li. 1. in lib. 1. Samuelis.
- Psal. 67.b. Mons pinguis.**
And. Hieros. in salut. Angel.
- Prou. 31. b. Mulier fortis.**
*Bern. hom. 2. super Missus, & Innocent. 3.
 ser. 2. de Assumpt. B. Maria.*
- Apo. 12.a. Mulier amicta sole.**
*Bern. ser. in verba ca. 12. Apo. signum magnū
 apparuit.*
- Isai. 19.a. Nubes leuis.**
*Hier. in ca. 2. Zach. to 6. & li. 7. comment. in
 19. Isa. & Amb. ca. 13. Insl. Virg.*
- Cantic. 1.a. Oleum effusum nomē tuum.**
Amb. ca. 13 in inslit. virginis.
- Exec. 44. a. Porta clausa Orientalis.**

| Hier.

Hier. in fine Apolog. pro li. ad Pamachium.
Aug. ser. 2. de Assumpt. & Damasc li. 4. ca. 8
& Amb ca. 7. 8. & 9. In stat. Virginis. Bruno
Carth. ser. de laude Mariae, Beda lib. 4. in cap.
II. Luc. tom. 2.

Sepulchrum nouum Christi.

Hier. li. 1. cont. Iouinian. & in fine Apologie *Mat. 27. 8.*
ad Pamach.

Soror, & sponsa Dei.

Cantic. 4. c.

Aug. ser. 5. in natali. 10. de temp.

Stella Iacob,

Num. 26. c.

Bern. sub finem homil. 2. de laudibus Mariae.

Templum misericordiae dei.

Psal. 47. b.

Aug. ser. 2. de Assumpt.

Terra irrigata fonte.

Genes. 2. a.

Beda in cap. 2. Genes. tom. 1.

Terra promissionis.

Gene. 12. a.

Aug. ser. 1. post Dominicam. 1. Quadrag.

Thalamus sponsi.

Psal. 18. a.

Bern. ser. 2. de Aduentu, & Beda lib. 4. in cap.

II. Luc. tom. 2.

Thronus dei.

Apoc. 14. a.

Aug. in prafat. li. 1. de Assump. to. 9. & Bruno
serm. de Annunciat.

Thuribulum aureum.

Apoc. 8. a.

Ephraem in orat. de Laudibus Mariae.

Vas solidum auri splendidissimum.

Eccl. 50. a.

Vas

LITANIAE

Vas ornatum omni lapide pretioso.

Ephr. ibidem.

Num. 17.6 Virgo florens Aaronis.

*Damasc. li 4. cap. 8. et Bern. homil. 2. super
Messius, et Ephr. vbi supra.*

Sai. II. Virga Iesse.

*Hser. epist. 22. ad Eustoch. de cust. virg. et in
epistaph. L. Betici ad Theodoram: et Ambr. in
instit. virg. cap. 9. et Tertul. cap. 6. de probat.
Natiuit. Christi li. contra Iudaos: et Leo PP.
1. inist. ser. 4. de Nat. Domini.*

Cor. 7. f Virgo sancta corpore, & spiritu.

*Hieron. post initium Ser. 1. de Assumpt. tom. 4.
et Bern. homil 2. de laud. Mar. Bruno ser. 1. de
laud. Maria.*

Heb. 9. a Vrna aurea habens Manna.

*And. Hieros. in salut. Angel. Ephr. quoq. in
orat. de B. Virgine.*





TEX NONNVLLIS PA-
tribus nonnullæ aliæ compel-
lationes perhonorificæ.

QVARTO DIE.

VIRGO Maria semper glo-
riosissima.

Iacob. Apost. in sua Liturg.

Ab æterno dei consilio præuisa.

Damasc. ls. 4. cap. 8.

Electa à seculo.

Altissimo præparata.

Ab Angelis seruata.

A Patribus præfigurata.

Promissa prophetis.

Virgo admiranda.

*Bernhom. 2. de laudibus B. Maria super Mis-
sus est.*

Virgo beata.

Aug. ser. 2. de Annunciatione.

Virgo benigna.

Virgo clemens.

Ephr. in orat. ad B. Virginem.

Virgo

LITANIAE

Virgo deuota.

Ber. homil. 3. super Missus.

Virgo dei Genetrix gloriosa.

Aug. Ser. 2. de Assump.

Virgo Deipara intemerata.

Virgo inuiolata.

Ephr. in orat. de laudib. Mar.

Virgo impolluta.

Virgo misericors.

Ephr. in orat. ad B. Virginem.

Virgo obediens.

Irenaeus li. 3. cap. 33.

Virgo prudens.

Bern. hom. 3. sup. Missus. & serm. de Natiuit. Maria.

Virgo regia.

Ber. ser. 2. de aduent.

Virgo sacra.

Leo pp. 1. serm. 3. de Natiuit. Domini.

Virgo sancta.

Cyrillus lib. ad Reginas de recta in Christum fide, & lib. 8. in Iulianum.

Virgo sincera.

Ephr. in orat. ad B. Virg.

Virgo sapiens.

Rupertus in ca. 3. Math. li. 2.

Virgo

Virgo castissima.

Greg. Naz. in Christ. pat.

Virgo omni honore dignissima.

Bern. hom. super Missus.

Virgo omnium pulcherima.

Greg. Naz. in trag. Christi patientis.

Virgo sanctissima.

Athanas. in Euang. de sancta nostra Deipara.

Virginum Corona.

Ephr. in orat. de laud B. Maria.

Virginum gloria.

Iacobus in Liturgia.

Virginum mater.

Hier. li. 1. aduersus Iovinianum.

Virginitatis imago.

Amb. li. 1. de Virginit.

Filia superni Regis nobilissima.

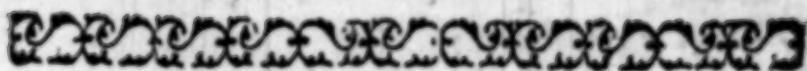
Bruno ser. de Natiuit. B. Maria.

Puella gratiosa.

*Basil. hom. 25. de humana Christi generatione,
et Nazianz. in Christo patiente.*



LITANIAE.



QVINTO DIE.

Mater, & virgo perpetua.
*Hieron. in Apol. ad Pammachiū
pro li. contra Iovinianum.*
Mater Dei pura.

Mater integra.

Mater inculpata.

*Bern. ser. 2. dominica 1. post oct. Epiph. & ser. 1
de Assumpt. Anselm. etiam lib. de excellentia
Maria. cap. 12.*

Mater Dei penitus incontaminata.

Mater omnibus modis irreprehensa.

Mater honoratior quàm Cherubim.

Mater gloriosior quàm Ceraphim.

*Iacob. frater Domini, & Chrsost. in suis Li-
turgiis.*

Mater celeberrima.

Ephr. in orat. de laud. B. Maria.

Mater sacrosanctissima.

*Bern. ser. 2. dominica 1. post oct. Epiph. & Ser.
1. de Assump. Anselm. quoq. de excell. Maria.
cap. 12.*

Mater

Mater Dei nostri beatissima.

Iacob & Chrysost. in Lit.

Mater salutis.

Bern. serm. de aduentu.

Mater sempiterni gaudij.

And. Hieros. in salut. Angelic.

Mater misericordiae.

Bern. ser. 2. dom. 1. post Epiph. & ser. 1. de Assumpt. & Anselm. ca. 12. lib. de excell. Mariae.

Mater gratiae.

Anselm. ibidem.

Mater & genetrix vitae.

Athan. in Euangelio de nostra Deipara; & Bern. ser. 2. de aduentu.

Genetrix Dei beata.

Aug. ser. 2. de Annunciat. & Beda. lib. 4. in cap. 11. Luc.

Genetrix Genitoris tui.

Nutrix nutritoris omnium viuentiũ.

Chrysostomus serm 143. in Euang. de Annunc.

Deipara semper immaculata.

Iacob. & Chrys. in Liturg.

Puerpera sublimis.

Aug. ser. 2. de Assumpt. refertur etiam inter opera Hieronimi. tom. 4.

Fœmina singulariter veneranda.

Fœmina

LITANIAE.

Fœmina supra omnes admirabilis.

Bern. homil. 2. de laud. Maria super Missus est.

Fœminarum restauratio.

Aug. ser. 11. de Natali, qui est 15. de sanctis, et

Fulgentius ser. de laud. B. Virginis.

Domina super omnes benedicta.

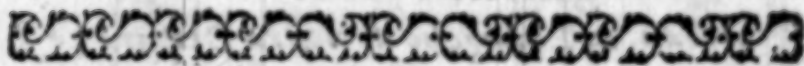
Domina gloriosa.

Domina immaculata.

Chris. in Liturg.

Domina piissima.

Ansel. lib. de excellentia B. Maria. cap. 12.



SEXTO DIE.

AULA REGIS æterni. ora.

Aug. in it. Ser. 1. de Assumpt. tom. 9.

Thronus dei coelis amplior.

Iacob. in Liturg.

[ora.

Sacrarium spiritus sancti.

ora.

*Cyp. ser. de Natiuit. Christi. to. 2. et Bern. sub
finem ser. de Assumpt.*

Cœlum in quo Rex gloriæ splendet.

[ora.

Palatium Regis sacrosanctum. ora.

Domicilium cœlo præstantius. ora.

Habita-

Habitaculum illius qui nusquam capitur amplissimum. ora.

Templum diuinæ gloriæ ornatissimum. ora.

And. Hieros in salut. Angelicam.

Templum sanctificatum. ora.

Paradisus spiritualis. ora.

Iacobus in Liturgia.

Hortus deliciarum. ora.

Bern. ser. de Natiuit. B. Maria.

Thalamus sanctimonix. ora.

Cyprian. ser. de Natiuit. Christi.

Ianua filij Dei. ora.

Aug. ser. 14. de Natali qui est. 18. de tempore.

Via regia Saluatoris. ora.

Bern. ser. 2. de aduentu.

Fenestra cœli. ora.

Aug. ser. 11. in Natali, & post medium ser. 2.

de Assumpt. Fulgent. & ser. de laud. B. Virg.

Stella maris. ora.

Bern. hom. 2. super Missus, & Hier. in inter.

Hebraic. nominum, et Beda in ca. 1. Luc. lib. 1.

Stella fulgentissima. ora.

Ephraem in orat. de laud. B. Maria.

Typus ecclesiæ sanctæ. ora.

Aug. sub finem ser. 6. de Natali qui est. 10. de

Q. j. tempore.

LITANIAE

tempore.

Exemplum perfectionis. ora.

Forma disciplinæ Christi. ora.

Hier. non longè à princ. ser. 1. de Assumpt. 10. 4.

Species castitatis. ora.

Secretum verecundiæ. ora.

Vexillum fidei. ora.

Obsequium deuotionis. ora.

Forma virtutis. ora.

Disciplina omnium. ora.

Ambros. li. 2. de virginibus.

Reparatrix parentum. ora.

Purificatrix posterorum. ora.

Bern. hom. 2. de laude Mar. super Mis.

Inuentrix benedicta gratiæ. ora.

Bern. ser. 2. de Aduent.

Mediatrice mundi. ora.

Auxiliatrix præsens. ora.

Ibid. Bern. et Ephr. in orat. de laud. Mar.

Causa salutis humani generis. ora.

Irenaus li. 3. contra hæreses. ca. 33.

Præses vitæ nostræ. ora.

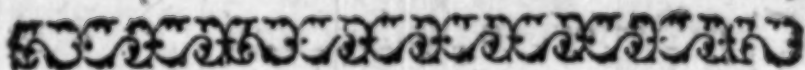
Greg. Naz. in Christo pas.

Aduocata nostra. ora.

Bern. ser. 2. de Aduent.

Aduocata Eue. ora.

Iren. li. 5. aduersus hæreses.



SEPTIMO DIE.



Ontritio prauitatis hereticę.

Bern. serm. in verba Apoc. 12. Signum magnum.

Gratię plenitudo.

Chrysolaus ser. 143. in Euang. de Annunciat.

Obses fidei nostre apud Deum. ora.

Aug. ser. 6. de Natali.

Scala coelestis.

ora.

Aug. ser. 11. in Nat. et. 2. de Assumpt. et Fulg. serm. de laud. Mar.

Scala peccatorum.

ora.

Bern. ser. de Nat. B. Mariae.

Studioforum lumen.

ora.

Clausorum Liberatrix celeberrima.

ora pro nobis.

Orphanorum susceptio.

ora.

Adiutrix destitutorum.

ora.

Vexatorum portus.

ora.

Solatium mundi.

ora.

Redemptio captiuorum.

ora.

Egrotantium exultatio.

ora.

Ephr. in orat. de lau. B. Mariae.

Subsidium oppressorum.

ora.

Q ij.

Chri-

LITANIAE.

Christianorum profugium. ora.

Spes desperantium. ora.

Idem Ephraem in orat. ad B. Virg.

Spes vnica peccatorum. ora.

Spes veniē delictorum. ora.

*Aug. ser. 2. de Annunc. qui est. 18. de sanctis
tom. 10.*

Spes Christianorum sanctissima. ora.

Ephr. in orat. ad B. Virg.

Expectatio premiorum nostrorum.
ora pro nobis.

Aug. ser. 2. de Annunc.

Gaudium mortalium. ora.

Greg. Naz. in Christ. patient.

Lētitia Sanctorum. ora.

Omnium salus. ora.

Ephr. in orat. de laud. Maria.

Regina mundi. ora.

*Gregor. in Christ. pat. & Hieron ser. 1. de As-
sumpt. 10. 4.*

Regina coelorum. ora.

Aug. ser. 2. de Assumpt. 35. de sanctis.

Decus Patriarcharum. ora.

And. Hieros. in salut. Angelic.

Gloria Prophetarum. ora.

Preconium Apostolorum. ora.

Honor

Honor Martyrum.

ora.

*Ephr. in orat. de laud. B. Mar.***Lux alma Virginum.**

ora.

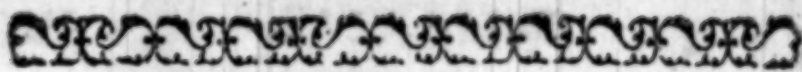
*Greg. Naz. in Christ. patiente.***Mater, & Virgo singulis insignita titulis.**

ora.

Cyprian. ser. de Natiuit. Christi. tom. I.

*Cum Litanias dicimus, non humanis verbis,
sed oraculis spiritum Deum
placamus.*

Basil. ep. 63. anno Domini. 300.



THE MANER HOW WE

*ought to examine our
conscience.*

*WHAT we ought to doo in the mor-
ning after we are got vp*

FIRST, to thanke God gene-
rally for benefits receued, and
particularly for hauing pre-
serued vs the night past.

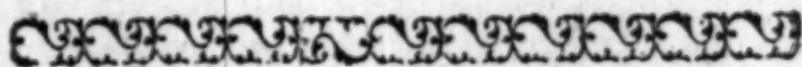
SECONDLY, to offer our
selues wholly into the handes of his di-
uine Maiestie, and to praye him that he
wil keepe vs, and geue vs grace to doo e-
uery thing that day according to his ho-
lye and diuine wil.

THIRDLY, to consider what vices and
sinne we are most enclined to, purposing
to eschew the same, and to beginne pre-
sently to renew our selues according as
our Lord Iesus Christe hath taught vs.

FOURTHLY, to craue helpe for the
doing of this of the blessed Virgin, and
of our Gardian Angel; recommending
our selues to al the whole company of
the blessed Saintes in heauen.

FIFTLY and lastly, to saye three Pater
nosters and three Aue Marias for al the
faithful liuing and departed, procuring
to go deuoutly to heare holy Masse, and
to offer

to offer that sacrifice to God for our owne
sinnes, and for al the necessities of holy
Churche.



*W H A T we ought to doo at night
before we go to bedd.*



FIRST; to thanke God gene-
rally for al benefits receaued
heretofore, and especially of
that present day.

SECONDLY, to require
grace and true light, to knowe and hate
our sinnes.

THIRDLY, to cal our soules to an ac-
compt, wherein they maye on that daye
haue offended God; hauing a special con-
sideration of such defects, wherto we are
most inclined.

FOURTHLY, to craue pardon hum-
bly of God for al the defects whereof we
finde our selues gilty.

FIFTHLY, to haue a firme purpose tho-
rough Gods grace to beware of sinne
hereafter, with a purpose to confesse the
which we may haue already transgressed
in. Lastlye, to saye the Pater noster, Aue
Mary, and the Creede, making then the
signe of the holy Crosse vpon vs.

*THE faultes escaped in printing are to
be corrected in this wise.*

*The first figures signifie the leafe, the let-
ters folowing the page, the figures next af-
ter, the line.*

Fol. 16. pag. a. lin. 17. for resignest, read
resignedst.] 68. a. 12. read, this his so
great cost.] 69. b. 7. read, should be
nice.] 71. a. 19. read, grace.] 72. b. 1. read,
The first glorious Misterie is of his
triūphant. &c.] 73. b. 3. read, and the
ende wherfore. &c.] 74. b. 19. read,
happie are those eyes that. &c.] 75. b.
14. wailing.] 76. b. 7. read, particuler
feauters.] Ibid. lin. 17. read, become so
faire.] 87. a. 2. Edon.] 93. a. 8. contem-
plate that.] 93. b. 7. signified.] 107.
a. 11. read, Efaie had. &c.

